

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

Finality of Prophethood

*Conclusive Proofs from the Holy Qur'an, Blessed Hadith & Sayings of our
Righteous Predecessors(rhm)*

*'We have attached ourselves to a Prophet who manifests God to us'
Hadbrat Mirza Ghulam Ahmad*

by Adam Hani Walker, UK

Contents

Heading	Page
Introduction	3
1. Islam; <i>The Living Religion</i>	6
2. Surah al-Ahzab, Verse 41; ‘Khatam an-Nabiyyeen’	23
2.1 Kh ^a ṭam or Khat ⁱ m	26
2.2 Khatam an-Nabiyyeen	28
2.3 No Male Issue	39
2.4 Additional References	44
3. Types of Prophethood	45
3.1 Ummati & Shar’i	47
3.2 Zilli	51
3.3 Fana	58
3.4 Fana fir-Rasulullah(saw)	69
3.5 Sirat-e-Siddiq	74
3.6 Mahabbah	79
3.7 Buruz	85
4. Supplementary Proofs	89
5. Love of ‘Ghulam’ Ahmad(as) for Ahmad(saw)	94
6. Conclusion	100
Appendices	103

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

**We praise Allah and invoke His blessings upon
His noble Prophet(saw)**

Introduction

In 1901 Hadhrat Mirza Ghulam Ahmad(as) wrote a book by the title of ‘*Eik Ghalati Ka Izala*’ (A Missunderstanding Removed). It was in this book that he(as) clarified the exact terms and nature of his claim to Prophethood. Whilst the book was universal in scope, there were specific target audiences for which the book was written. Amongst those targeted were the members of his community. The book begins with the statement,

‘Some members of my Jama‘at, who are less familiar with my claim and its supporting arguments, and who have neither had the chance to study my books in depth, nor have they spent enough time in my company to be fully informed, sometimes counter an objection raised by an opponent with an answer which is entirely contrary to the facts. Thus, notwithstanding their adherence to the truth, they have to suffer embarrassment.’ (*Hadhrat Mirza Ghulam Ahmad. Eik Ghalati Ka Izala. Pg.1*)

Any misunderstanding which might be prevalent amongst some less informed Ahmadis would of course become more amplified and distorted within non-Ahmadi circles. Such clouded understandings might also lead to some people from within the community adopting incorrect interpretations of the claim of Hadhrat Mirza Ghulam Ahmad(as). This was illustrated in the famous 1914 split in which some individuals whom used to be Ahmadi Muslims broke off from the main branch of the Ahmadi Jama‘ah and formed a new one. In light of the history of the Jama‘ah, and indeed that of mankind, it is incumbent on each Ahmadi

Muslim to familiarise himself with the precise and exact claims of Hadhrat Mirza Ghulam Ahmad(as). Any intentional lapse in this would amount to a poor reflection upon the individual.

‘A Missunderstanding Removed’ was also aimed at non-Ahmadi Muslims so that they may also be under no illusion as to the claims of Hadhrat Mirza Ghulam Ahmad(as). It is thus sad that, for the majority, the opponents of Islam Ahmadiyya have not reflected upon this book with sincerity and pureness of heart. They have subsequently distorted and manipulated the masses against Hadhrat Mirza Ghulam Ahmad(as) through what can only be described as slander. However, Hadhrat Mirza Ghulam Ahmad(as) was in no way unaware of their trickery and for this reason he has, addressing his opponents, written,

The aim of this discourse is that while my ignorant opponents accuse me of claiming to be a Prophet or Messenger, I myself make no such claim. I am neither a Prophet nor a Messenger as they think. But I am a Prophet and a Messenger in the way that I have just explained. Therefore, false and evil is the thinking of the one who mischievously accuses me of claiming to be a Prophet and Messenger. It is only by way of *Buruz* that I have been made a Prophet and a Messenger, and it is on this very basis that Allah has repeatedly named me His Prophet and His Messenger, but only by way of *Buruz*. My own self comes nowhere in between, rather it all belongs to Muhammad Mustafa(saw).

Thus it is that I have been called Muhammad(saw) and Ahmad(saw). Hence, Prophethood and Messengership have not been transferred to anyone else. What belonged to Muhammad(saw) remains with Muhammad(saw). *On him be blessings and peace. (Hadhrat Mirza Ghulam Ahmad. Eik Ghalati Ka Izala. pp.21-22)*

The essay before you, as in the spirit of the above statements of Hadhrat Mirza Ghulam Ahmad Qadiani(as), aims to both gather and explore the noble truths which support the claim of Hadhrat Mirza Ghulam Ahmad(as) to be blessed by

almighty Allah(swt) with the robe of Prophethood. It also aims to remove the careless misunderstandings of the opponents of Ahmadiyya and rightfully qualify the subservience of Hadhrat Mirza Ghulam Ahmad's(as) Prophethood to that of our beloved and unparalleled Holy Prophet Muhammad Mustafa(saw). One could almost view the humble work before you as a meek attempt to write a Sharh (commentary) of Hadhrat Mirza Ghulam Ahmad's(as) masterpiece work '*Eik Ghalati Ka Izala*'.

Whilst many of the issues delved into will no doubt be accompanied by the authors humble thoughts, it is the authors intention to focus on presenting evidences based on the Holy Qur'an, Sayings of the Holy Prophet(saw), writings of the blessed claimant Hadhrat Mirza Ghulam Ahmad(as), and the testimonies of the Ummah's righteous predecessors(rhm), Insha-Allah.

Throughout the essay differing terminologies and methodologies will be outlined which the reader may be unfamiliar with. However, the author has attempted to restrict the majority of the terminologies and methodologies to those expounded in the writings of Hadhrat Mirza Ghulam Ahmad(as).

What should be apparent to the reader is that whilst some of the concepts illustrated will be deeply rooted in classical Islamic scholarship they become more pronounced and amplified when studied through the eyes of Hadhrat Mirza Ghulam Ahmad(as). It is the authors only sincere and humble request that the reader, be they male or female, studies this essay with an open heart and seeks understanding through knowledge, wisdom and most importantly prayer. Despite each concept being vast in comprehension, it should become apparent to individuals of acute insight that the plurality of the arguments presented cannot be separated from the one.

1. Islam; *The Living Religion*

It is implied by the proponents of Hadhrat Mirza Ghulam Ahmad's(as) claim to Prophethood that Islam and the Holy Prophet(saw) are devoid of many of the blessings which previously revealed religions were the recipients of . They assert that Hadhrat Habeebullah(saw), whilst being unparalleled in status, is denied many of the blessings of the previous Prophets of Allah(swt). It is astonishing how any man, woman, or child, whose heart is filled with even a dotard of love for Islam and Hadhrat Khatam An-Nabiyyeen(saw), could so callously attempt to denigrate both Islam and the Holy Prophet(saw). How could any reasonably thinking human being study the Holy Qur'an and hold such an opinion over that Ummah which Allah(swt) has blessed with the following glorification,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

‘You are the best people raised for the benefit of mankind.’ (Ch.3, Vs.111)

The reality of the matter is quite the opposite and, supported by overwhelming evidence from the Holy Qur'an, it is a clear that Islam and its Holy Prophet(saw) are living entities whose blessings and grace, through the Mercy of Allah(swt), are far superior to those of previous religions and prophets, Alhamdulillah. For surely the blessed Umm-ul-Qur'an, Surah al-Fatiha, contains the verses,

(1:6) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

(1:7) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

‘(6) Guide us in the right path – (7) The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.’ (Ch.1, Vs.6-7)

The prayer before you is not something to be skimmed over or underestimated. The guidance set out here, being a necessary constituent of our each and every prayer (Raka'ah), requires a Mu'min (believer) to call upon the Lord of all the Worlds(swt) to elevate the Muslim Ummah above all previous creation and

nations. For the opponents of truth to underestimate the blessings within Surah al-Fatiha would be a grave error, and to deny themselves blessings which no other Qawm (nation) were the recipients of. The Holy Prophet(saw) has elevated Surah al-Fatiha to such a lofty station that he(saw) is reported to have said,

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ

‘He who does not recite Um al-Qur'an (Surah al-Fatiha) is not credited with having observed the prayer.’ (*Sahih Muslim. Bk.4, No.872*)

In another Hadith it has been reported by Hadhrat ibn ‘Abbas(ra) that,

‘whilst Gabriel was sitting with the Apostle (may peace be upon him) he heard a creaking sound above him. He lifted his head and said: This was a gate opened in heaven today which had never been opened before. Then when an angel descended through it, he said: This is an angel who came down to the earth who had-never come down before. He greeted and said: **Rejoice in two lights given to you which have not been given to any prophet before you: Falihat al-Kitab (Surah al-Fatiha)** and the concluding verses of Suarah al-Baqara. **You will never recite a letter from them for which you will not be given (a reward).** (*Sahih Muslim. Bk.4, No.1760*)

Here Surah al-Fatiha has been described as that blazing light which no other Prophet or nation was able to benefit from yet the opponents of Hadhrat Mirza Ghulam Ahmad(as), in accordance with their statements, mean to amount this light to nothing more than a lifeless and dimmed out chapter which mankind can not truly benefit from. How could it be, that the people of Hadhrat Musa(as) were recipients of Allah’s(swt) favours (نِعْمَةُ اللَّهِ),

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ

مُلُوكًا وَأَتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ

‘And remember when Moses said to his people, 'O my people, **call to mind Allah's favour upon you when He raised Prophets among you** and made you kings, and gave you what He gave not to any other among the peoples;’ (Ch.5, Vs.21)

yet, when we, al-Ummah al-Muhammadiyya, call upon Allah(swt) to bestow upon us those favours which were bestowed upon the people of Hadhrat Musa(as) through the verse,

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

‘The path of those on whom Thou hast bestowed Thy blessings’
(Ch.1, Vs.6)

we are denied? That certainly is not the case, but rather the reality is that the blessing of prophethood upon this Ummah is far greater than that of any previous Ummah. And it is for this reason that it is this Ummah which has been described as follows,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

‘You are the best people raised for the benefit of mankind.’ (Ch.3, Vs.111)

In a famous Hadith Qudsi we find an amazing and enlightening allucidation of the verse,

(1:6) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

(1:7) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

‘(6) Guide us in the right path – (7) The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.’ (Ch.1, Vs.6-7)

in which it was reported on the authority of Abu Hurayrah(ra) that the Holy Prophet(saw), said:

من صلى صلاة لم يقرأ فيها بأم القرآن فهي خداج ثلاثا غير تمام فقليل لأبي هريرة إنا نكون وراء الإمام فقال اقرأ بها في نفسك فإني سمعت رسول الله صلى الله عليه وسلم يقول قال الله قسمت الصلاة بيني وبين عبدي نصفين ولعبي ما سأل فإذا قال العبد {الحمد لله رب العالمين} قال الله حمدي عبدي وإذا قال {الرحمن الرحيم} قال الله أثني علي عبدي وإذا قال {مالك يوم الدين} قال مجدي عبدي وقال مرة فوض إلي عبدي فإذا قال {إياك نعبد وإياك نستعين} قال هذا بيني وبين عبدي ولعبي ما سأل فإذا قال

أهدنا الصراط المستقيم صراط الذين أنعمت عليهم غير المغضوب عليهم ولا

الضالين} قال هذا لعبدي ولعبي ما سأل.

‘A prayer performed by someone who has not recited the Umm ul-Quran (Surah al-Fatiha) during it is deficient (and he repeated the word three times), incomplete. Someone said to Abu Hurayrah: [Even though] we are behind the imam? He said: Recite it to yourself, for I have heard the Prophet (saw) say: Allah(swt), had said: I have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for. When the servant says: Al-hamdu lillahi rabbi l-alam, Allah(swt) says: My servant has praised Me. And when he says: Ar-rahmani r-rahim, Allah(swt) says: My servant has extolled Me, and when he says: Maliki yawmi d-din, Allah says: My servant has glorified Me - and on one occasion He said: My servant has submitted to My power. And when he says: Iyyaka na budu wa iyyaka nasta in, He says: This is between Me and My servant, and My servant shall have what he has asked for. And when he

says: **Ihdina s-sirata l- mustaqim, siratal ladhina an amta alayhim ghayril-maghdubi alayhim wa la d-dallin**, He says: **This is for My servant, and My servant shall have what he has asked for.**”’ (Hadith *Qudsi*. Included in *Sahih Muslim*; also in *Malik*, *at-Tirmidhi*, *Abu Dawud*, *an-Nasa’I* and *Ibn Majah*)

It is here confirmed, in no uncertain terms, that the prayer,

‘(6) Guide us in the right path – (7) The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.’ (Ch.1, Vs.6-7)

is by no means without meaning, as inferred by many opponents of Hadhrat Mirza Ghulam Ahmad(as), but is in fact full of life and safeguarded as a promise which will be fulfilled as Allah(swt) has said,

هذا لعبي ولعبي ما سأل

‘This is for My servant, and My servant shall have what he has asked for.’

It is in relation to this that Allah(swt) has made the covenant that He will bless this Ummah with Prophethood through the verse,

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

‘And whoso obeys Allah and this Messenger shall be among those on whom Allah has bestowed His blessings - **the Prophets**, the Truthful, the Martyrs, and the Righteous. And an excellent company are they.’

(Ch.4, Vs.70)

The mere inference that the gates of Prophethood have been closed with the demise of the Holy Prophet(saw) flies straight in the face of this blessed verse. With the demise of the Holy Prophet(saw) it is, without doubt, the case that

Prophethood was perfected and that no new Prophet could ever be raised from this Ummah who is not completely annihilated in love, subservience and obedience to the Holy Prophet(saw) (Fana fir-Rasullulah). This is what is directly discussed in this verse in that only obedience to Allah(swt) and the to Seal of His Prophets(saw) will allow Muslims to be the recipients of Allah's(swt) favours (نِعْمَةً) الله,

‘فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ’

(And whoso obeys Allah and this Messenger) shall be among those on **whom Allah has bestowed His blessings**

In the famous and authoritative book ‘Al-Bahar ul-Muheet’ Hadhrat Imam Raghīb(rh), a well respected scholar from our righteous predecessors, is cited to have offered the below interpretation of the verse in question (4:70),

“...among those whom Allah has favoured”, is the path of those on whom Thou hast bestowed Thy favours.” It is evident that the words of God, “Among the Prophets,” explanation is the, “whom Allah has favoured. “Whoever among you obeys Allah and the Messenger, God would include him among those who had been favoured earlier. Imam Raghīb has said, that He will include them into four groups, in accordance with the rank and reward i.e. Prophet with Prophet, Truthful with Truthful, Martyr with Martyr and Righteous with Righteous. Imam Raghīb has declared lawful that the Prophets of this Ummat be included among the Prophets in accordance with the Words of God, “And whoever obeys Allah and the Messenger.” This means – among the Prophets.

(*Al-Bahr ul-Muheet. Vol.3, Pg.699*)

If the reader is still in doubt as to the validity of the assertion that this Ummah is the recipient of greater favours than the previous Ummah, then I call upon them to reflect over the following Hadith,

’أوحى الله الى موسى بي بني اسرائيل انه من لقيني وهو جاحد باحمد ادخلته النار. قال يارب ومن احمد؟ قال ما خلقت خلقا اكرم علي منه كتبت اسمه مع اسمي في العرش قبل ان اخلق السموات والارض ان الجنة محرمة على جميع خلقى حتى يدخلها هو وامته. قال ومن امته؟ قال الحمادون يحملون صعود او هبوطا على كم حال يشدون ساطهم ويطهرون اطرافهم صائمون بالنهار رهبان بالليل اقبل منهم اليسير وادخلهم الجنة بشهادة ان لا اله الا الله. قال اجعلني نبي تلك الامة. قال نبيها منها. قال اجعلني من امة ذلك النبي. قال استقدمت واستأخر ولكن ساجع بينك وبينه دار الجلال ‘

Abu Naeem in Hulya narrated from Hadhrat Anas (ra) that the Holy Prophet (saw) said, ‘Allah (swt) revealed to Moses(as) the Prophet of Israelites that any person who meets me while denying Ahmad Mujtaba, I shall cast him into hell. Moses (as) enquired, ‘who is Ahmad?’. Allah said, ‘I have not made any of the creation more honoured than him, and I did write his name on the throne before the creation of the heaven and the earth. No doubt, the entire creation has been barred from Paradise, until it enters in his Ummah’. Moses enquired, ‘what kind of Ummah he has?’ Allah said, ‘the Ummah is praising extensively who is eulogizing God in each state of affairs whether progressing or retrogressing. They will gird up their loins and purify their organs. They would keep fast during the day and shall spend night in remembering God and worship Him. I shall accept the least of their action, and shall make them enter Paradise on their bearing witness of, ‘There is no God but Allah’. Moses begged Allah to make him a prophet of this Ummah. Allah said, ‘The prophet of this Ummah would be from among themselves’. **Moses requested to make him a follower of that Prophet.** Allah said, ‘your period is of the past and their age is of the last. However, I shall gather you together with them

soon in Baitul Jaleel'. (Imam Jalaluddin As-Suyuti. Al-Khasais Al-Kubra. Vol1. Pg12)

The reality is that this Ummah is the recipient of so many countless blessings that the great lover of Allah(swt), Hadhrat Musa(as), makes the sincere request to Allah(swt),

‘اجعلني من امة ذلك النبي‘

‘Make me a follower of that Prophet (Hadhrat Muhammad(saw)).’

This is a statement of the highest praise upon the Holy Prophet(saw) and should not be taken lightly. The blessing of Allah’s(swt) light upon the Holy Prophet(saw) was such that his excellence stands unparalleled in history. This blessed and unique servant of Allah(saw) came to mankind as a fountainhead from which the entire earth and all its inhabitants are able to quench their thirst. This is why Hadhrat Mirza Ghulam Ahmad(as) has magnificently written,

يَا عَيْنَ فَيْضِ اللَّهِ وَالْعِرْفَانِ يَسْعَى إِلَيْكَ الْخَلْقُ كَاطْمَانٍ

O (you who are) the Fountain of Allah's munificence, and perfect understanding of Allah, People rush towards you, thirstily.

يَا بَحْرَ فَضْلِ الْمُنْعِمِ الْمَنَّانِ تَهْوِي إِلَيْكَ الزُّمُرُ بِالْكَيْزَانِ

O (you who are) the Ocean of God's grace --- Who is the Bestower of Favours, exceedingly Beneficent,
Hordes of (thirsty) people hurry towards you holding their bowls (in hand).

يَا شَمْسَ مُلْكِ الْحُسْنِ وَالْإِحْسَانِ نَوَّرْتَ وَجْهَ الْبَرِّ وَالْعُمَرَانِ

O (you who are) the Sun of the (spiritual) Kingdom of Beauty and Grace!
You have (spiritually) illuminated (the inhabitants of) the deserts as well as the cities.
(Hadhrat Mirza Ghulam Ahmad. Al-Qaseedah)

Hadhrat Mirza Ghulam Ahmad(as) goes one step further than saying that this Ummah is blessed with the blessings of previous Umam but asserts that the blessings of this Ummah are far greater, by virtue of the lofty status of the Holy Prophet(saw), than previous Umam. He writes,

‘The reason why the followers of previous Prophets did not achieve such a high grade in righteousness was that those Prophets did not have the same degree of concern and anguish for their followers as did the Holy Prophet(saw). It is a pity that ignorant Muslims of this age do not appreciate the Holy Prophet(saw) as he deserves, and therefore they stumble at every step. They interpret the Seal of Prophethood in a manner that is derogatory of the Holy Prophet(saw) and does not hold him up to praise as if he had no power to bestow spiritual grace upon his followers or to help perfect them spiritually, and had been appointed merely to teach them the law. God Almighty has taught Muslims the prayer¹:

(1:6) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

(1:7) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

If the Muslims are not the heirs of the previous Prophets and have no share in the favours that were bestowed upon them, why were they taught this prayer?’ (Hadhrat Mirza Ghulam Ahmad. *Haqiqat-ul-Wahi, Rubani Khaza'in*, vol. 22, pp. 99-104, footnote)

The proofs of the truth of Hadhrat Mirza Ghulam Ahmad’s(as) claim of Prophethood are indeed all around us yet, as is so often the case, it takes a profound mind to identify the depth of simplicity. One such person was the great chief of the Sufis Hadhrat Muhyuddin ibn Arabi(rh) who insightfully draws our attention to a profound truth. That if someone denied the coming of new Prophets he would on the one hand deny prophethood yet in complete contrast,

¹ ‘(6) Guide us in the right path – (7) The path of those on whom Thou hast bestowed Thy blessings...’ (Ch.1, Vs.6-7)

with each and every prayer, supplicate to Allah(swt) to keep the doors of Prophethood open. Explaining this Hadhrat ibn Arabi(rh) writes,

“The height of Mohammad’s exaltedness is expressed by the fact that through the ‘Darud’ prayer he has raised his own progeny to the level of prophets and he was granted the superiority over Hadhrat Ibrahim through the fact that the Law he brought shall never be abrogated.’ (*Hadhrat Muhyuddin ibn Arabi. Futuhat Al-Makiyya. Vol.I, Pg.545*)

This beautifully insightful outlook on the issue of the continuation of Prophethood is further expanded by Hadhrat ibn Arabi(rh) who goes on to writes,

“It is known that “Aal Ibrahim” are the prophets and messengers, and that they are the people who came after Abraham like Isaaq, Jacob, Joseph and those prophets and messengers from their progeny manifest laws. This signifies the fact that in the sight of God they had prophethood. The Holy Prophet(saw) intended that followers who are from those who followed him should achieve the rank of prophethood. Though they would not be law-bearing. But he kept for them a type of Shariah from his own Shariah. Therefore he said: Say O Allah exalt Mohammad and his Aal by bestowing mercy upon them as Thou conferred mercy conferred prophethood upon Aal Ibrahim thus exalting Ibrahim. Consequently they had prophethood with shariah. And though hast decreed that there would be no shariah after me. Hence shower upon me and upon my Aal – i.e. confer upon them the rank of prophethood from Thyself, notwithstanding that they would not bring any Shari’ah. The height of Mohammad’s exaltedness is expressed by the fact that through invoking prayers for him he raised his own progeny to the level of prophets and he was granted the superiority over Hadhrat Ibrahim through the fact that the law he brought should never be abrogated. (*Hadhrat Muhyuddin Ibn Arabi. Al-Futuhat Al-Makiyya. pp.177-178*)

A very similar conclusion has been drawn by another great servant of Allah(swt), Hadhrat Ja’afar as-Sadiq(ra), who, commenting on the verse,

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالتَّوْبَةَ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى
الْعَالَمِينَ

‘And verily, We gave the Children of Israel the Book and sovereignty and Prophethood; and We provided them with good and pure things, and We exalted them over the peoples of their time.’ (Ch.45, Vs.17)

writes,

“God vouchsafed to the Children of Abraham Messengers, Prophets and Imams. But what is ironical is that people believe in what God blessed the children of Abraham yet they deny this blessing for the progeny of Mohammad.” (*Al-Saafi Sharah Asool Al-Kaafi, Part 3, Pg. 119*)

In the blessed Durud Sharif all Muslims call upon Allah(swt) to offer the same munificence and grace upon the Ummah of Hadhrat Muhammad(saw) as was showered upon the Ummah of Hadhrat Ibrahim(as) by reciting,

اللهم صلّ على محمد و على آل محمد كما صليت على إبراهيم و على آل إبراهيم
إِنَّكَ حميد مجيد. اللهم بارك على محمد و على آل محمد كما باركت على إبراهيم و
على آل إبراهيم إِنَّكَ حميد مجيد

‘Bless, O Allah, Muhammad and the people of Muhammad, **as Thou didst** bless Abraham and the people of Abraham. Thou art indeed the Praiseworthy, the Glorious.

Prosper, O Allah, Muhammad and the people of Muhammad, **as Thou didst** prosper Abraham and the people of Abraham. Thou are the Praiseworthy, the Glorious.’

We clearly know from the previously mentioned Ayah (45:17) that one of the blessings of the progeny of Hadhrat Ibrahim(as) was Prophethood,

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ

‘And verily, We gave the Children of Israel the Book and sovereignty and **Prophethood...**’ (Ch.45, Vs.17)

Therefore, it would be contrary to the correct understanding of the Holy Qur’an for one to assert that the Ummah of Hadhrat Muhammad(saw) has been denied the blessing of Prophethood (النُّبُوَّةَ). This would be to infer that both the above verse (45:17) and an integral part of our Salat (prayer), the blessed Durud, are either invalid or abrogated.

The final verse which I would like to include here is the Ayah of Istikhlaf in which Allah(swt) has made the covenant,

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ

الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

‘Allah has promised to those among you who believe and do good works that He will, surely, **make them successors in the earth, as He made Successors from among those who were before them**; and that He will, surely, establish for them their religion which He has chosen for them; and that He will, surely, give them in exchange security and peace after their fear; They will worship ME and they will not associate anything with ME.’
Then whoso disbelieves after that, they will be the rebellious. (Ch.24, Vs.56)

It is of course known that Allah’s(swt) appointed ‘Successors on Earth’ (Khulufah) are made up of both non-Prophetic successors, whom succeed a

deceased Prophet, and Prophets whom are Khulufah in their own right. The Prophetic category of Khilafah is then subdivided into; (1) Prophet's whom are independent Khulufah and; (2) Prophets whom are the Subordinate Khulufah of other Prophets. Prophets whom were independent Khulufah included Hadhrat Adam(as),

وَإِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

'I am about to place a vicegerent in the earth' (Ch.2, Vs.31)

and Hadhrat Daud(as),

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

O David, We have made thee a vicegerent in the earth" (Ch.38, Vs.27)

The most famous example of Prophets whom were the Khulufah of other Prophets are the Khulufah of Bani Israel. Describing this in the Holy Qur'an Allah(swt) says,

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا

We have sent down the Torah wherein was guidance and light. By it did the Prophets who were obedient to Us judge for the Jews. (Ch.5, Vs.45)

Therefore, it is clear that it would be a valid assertion to say that, in accordance with this Ayah, if certain blessed adherents of Islam sincerely and completely fall within the category of,

الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ

'...those among you who believe and do good works' (Ch.24, Vs.56)

then they may, as in accordance with Allah's(swt) Wisdom, be elevated to the station of a Prophethood. As will be discussed in a later chapter, it would not be possible for them to be independent Khalulfah, such as Hadhrat Adam(as),

because this would contradict the Holy Qur'an by breaking the blessed 'Seal of Perfection' (Khatamiyya) which Allah(swt) has stamped upon this Ummah with the advent of the Holy Prophet(saw) as outlined in the verse,

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ

شَيْءٍ عَلِيمًا

[33:41] Muhammad is not the father of any of your men, but he is the Messenger of Allah, and **the seal of the Prophets** and Allah has full knowledge of all things. (Ch.33, Vs.41)

However, it is quite possible that within Allah's(swt) Grace and Mercy their will appear Follower (Ummati) Prophets whom will fall under the Prophethood and Shari'ah of Hadhrat Khatam an-Nabiyyeen(saw). *(The concept of follower or Ummati Prophets will be discussed in a later chapter)*

The Ayah of Istikhlaf (24:56) is more forceful than many other verses in that Allah(swt) is making a very clear promise to the righteous ones of the Muslim Ummah (وَعَدَ اللَّهُ). The Ayah of Istikhlaf becomes even further fortified and amplified when contrasted with the famous Hadith of the Holy Prophet(saw),

"تكون النبوة فيكم ما شاء الله أن تكون، ثم يرفعها الله إذا شاء أن يرفعها، ثم

تكون خلافة على منهاج النبوة، فتكون ما شاء الله أن تكون، ثم يرفعها الله إذا

شاء أن يرفعها، ثم تكون ملكاً عاصياً، فيكون ما شاء الله أن يكون، ثم يرفعها

الله إذا شاء أن يرفعها. ثم تكون ملكاً جبرية، فتكون ما شاء الله أن تكون، ثم

يرفعها إذا شاء أن يرفعها. **ثم تكون خلافة على منهاج النبوة**" ثم سكت.

The Holy Prophet (saw) said, "Prophetic period will remain with you as long as Allah wills that it remains, then Allah the Supreme will list it; then

will emerge Caliphate based on the prophetic standard of values and remain as long as Allah wills it to remain; then Allah will lift it; then will start cruel government and remain so long as Allah wills it to remain; the Allah will list it; then will start conscription monarchy and remain so long as Allah wills that it remain; then Allah will lift it; **then will emerge Caliphate based on the Prophetic standard of values.** The he became silent. (*Musnad Ahmad bin Hanbal. Vol.4, Pg.273*)

This Hadith beautifully complements the Ayah of Istikhlaf leaving no room for doubt or ambiguity. The statement is absolutely pronounced and there can be no doubt in the words,

ثم تكون خلافة على منهاج النبوة

‘...then will emerge Caliphate based on the **Prophetic standard of values**’

It could well be argued that the ‘Prophetic Standard’ mentioned here is that of Hadhrat Isa(as) who, according to the majority Muslim opinion, will descend upon the earth once again. This interpretation amounts to nothing less than a mockery of the verse in question. As will be explained in the following chapters, it is not possibly, and an insult of the highest toll, for a new Prophet to emerge who is not raised from al-Ummah al-Muhammadiyah. Such a lucid argument has been constructed upon a false premise because the Qur’an unequivocally states that Hadhrat Isa(as), as with all Prophets, passed away. In fact, the very first motion of Ijm’a (consensus) in the history of Islam, following the demise of the Holy Prophet, came about to establish this precise point. The companions of the Holy Prophet(saw), in a state of sorrow, were holding fast to the hope that Hadhrat Muhammad(saw) was still alive at which point Hadhrat Abu Bakr(ra) said,

‘Whosoever used to worship Muhammad, then (let him know that) indeed Muhammad has died. And whosoever worships Allah, then Allah is alive and does not die’.

after which he recited,

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى
أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

And Muhammad is but a messenger. **Verily all Messengers have passed away before him.** If then he dies or is slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allah at all. And Allah will certainly reward the grateful.

(*Sabih Al Bukhari Vol.5, Bk.57, No.19*)

Furthermore, it is not possible for a Prophet to appear who is not from the Ummah of Muhammad(saw). This statement will be more precisely addressed and qualified in a later chapter. Addressing the return of Hadhrat Isa(as), it is sufficient that the following verse is cited,

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ

‘And will make him (Isa) a Messenger to the children of Israel’ (*Ch.3, Vs.50*)

The Prophethood and mission of Hadhrat Isa(as) was therefore limited to Bani Israel and did not stretch beyond that. This is further supported in the Christian Gospels in which Hadhrat Isa(as) set out the scope of his Prophetic mission when he instructed his apostles as follows²,

“These twelve Jesus sent forth, and commanded them, saying, ‘go not into the way of the Gentiles, and into any other city of the Samaritans enter ye not: but **go rather to the lost sheep of the house of Israel**’ ” (*Matt. 10, 5-6*)

² For a more detailed understanding please see: Jesus in India. *Hadhrat Mirza Ghulam Ahmad*. Islam International Publications.

The argument presented above should be sufficient enough proof for sincere seekers of truth to comprehend that, far from being a dead religion, Islam is a living religion which excels above all previous religions and Prophets.

2. Surah al-Ahzab Verse 41; *Khatam an-Nabiyyeen*

The opponents of Hadhrat Mirza Ghulam Ahmad(as) most often refer to the below verse, from Surah al-Ahzab, when attempting to as proof that the Holy Prophet(saw) is the last Prophet in the absolute sense that no Prophet of any kind can come after him. The verse reads,

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ

شَيْءٍ عَلِيمًا

[33:41] Muhammad is not the father of any of your men, but he is the Messenger of Allah, and **the seal of the Prophets** and Allah has full knowledge of all things. (*Ch.33, Vs.41*)

We will more closely study the meaning of the word ‘Khatam’, but, it is prudent that we first understand the more wholesome interpretation of the verse as expounded by Hadhrat Mirza Ghulam Ahmad(as) who wrote,

‘...if someone were to ask how it is possible for another Prophet to come after the Holy Prophet(saw) who is Khatamun Nabiyyin, the simple answer is that no Prophet—new or old—can come in the manner in which you people seek the descent of Jesus(as) in the latter days, while you also believe that he will be a Prophet and that he will continue to receive Prophetic revelation for forty years, and will thus surpass the period of the Holy Prophet’s(saw) Prophethood. Such a belief is undoubtedly sinful. The verse:

وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

But he is the Messenger of Allah and the Seal of the Prophets.
(*Ch.33, Vs.41*)

and the Hadith:

لَا نَبِيَّ بَعْدِي

‘There is no Prophet after me.’ (*Sahih Al-Bukhari, Kitabul Fada’il, Babu Fada’ili Ali bin Abi Talib; Muslim, Kitabul Fada’il, Babu Min Fada’ili Ali bin Abi Talib.*)

categorically testify that this belief is totally false. I myself am strongly averse to such beliefs and I resolutely believe in the verse:

وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

But he is the Messenger of Allah and the Seal of the Prophets.
(*Ch.33, Vs.41*)

This verse contains a prophecy of which our opponents do not have the least idea. In this prophecy God Almighty says that, after the Holy Prophet(saw), the door of prophecies has been closed till the Day of Judgement, and that it is no longer possible for a Hindu, a Jew, a Christian or a nominal Muslim to assume the title of 'Prophet'; and that all the doors leading to Prophethood have been closed except the door of ³Sirat-e-Siddiqi, i.e., losing oneself in the Holy Prophet(saw).

Thus he who comes to God through this door is clad, by way of ⁴Zill, in the same mantle of Prophethood which is the mantle of the Prophethood of Muhammad(saw). As such, his being a Prophet is not a matter for jealousy, for he does not derive this status from himself but from the fountain of the Holy Prophet(saw); and, that too, not for his own glory but for the glory and majesty of the Holy Prophet(saw). For this reason, in heaven he is named Muhammad(saw) and Ahmad(saw). Thus the Prophethood of Muhammad(saw), in the final analysis, returns to Muhammad(sa), albeit by way of ⁵Buruz, and to no one else. So, the verse:

³ *Sirat-e-Siddiqi*; Complete devotion to the Holy Prophet(saw), such as was shown by Hadrat Abu Bakr Siddiq(ra).

⁴ *Zill* or *Zilliyyat* signifies such complete devotion to the Holy Prophet(saw), and such self-effacement that a person begins to reflect the image of his Master(saw).

⁵ *Buruz*: Spiritual manifestation; or the person who is the spiritual manifestation of a Prophet or Saint.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets. (Ch.33, Vs.41)

means that:

لَيْسَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِ الدُّنْيَا وَلَكِنَّهُ أَبُو لِرِجَالِ الْآخِرَةِ لِأَنَّهُ خَاتَمُ

النَّبِيِّينَ وَلَا سَبِيلَ إِلَى فُيُوضِ اللَّهِ مِنْ غَيْرِ تَوَسُّطِهِ

Muhammad is not the father of any man of this world but he is the father of men of the hereafter because he is the Seal of the Prophets and there is no way of receiving Divine grace except through his intermediary.

In short, my Prophethood and Messengership is only by virtue of my being Muhammad(saw) and Ahmad(saw), and not in my own right; and I have been given this name because of my complete devotion to the Holy Prophet(saw). This does not in any way change the true connotation of *Khatamun Nabiyyin*, but the descent of Jesus(as) from heaven would certainly change it.' (Hadhrat Mirza Ghulam Ahmad. *Eik Ghalati Ka Izala*. pp.3-5)

Here Hadhrat Mirza Ghulam Ahmad(as) explains that the verse in question (33:41) does not close the door of Prophethood, but, rather it means to say that a follower of the Religion of Islam is capable of attaining the station of Prophethood only whilst strictly abiding by the teachings and Shari'ah brought to mankind by the Holy Prophet(saw). They may not differ from the teachings of the Holy Prophet(saw) one iota, for to do so would be in direct contravention of this verse. The verse also beautifully expounds that the unparalleled excellences of the Holy Prophet(saw) are so great that he(saw), by Allah's(swt) Favour, is able to

elevate the spiritual status of worthy believers to the station of Prophethood; such is the great rank and blessing of the Holy Prophet(saw).

As in line with the previous chapter of this essay, the verse in question asserts that whereas previous teachings restricted the spiritual heights of their nations, the perfection of the message delivered by the Holy Prophet(saw) may lead any sincere and worthy person to the station of Prophethood. This is however a qualified status of Prophethood, as explained, in so far as any new Prophet must be a follower prophet of the Holy Prophet(saw). This concept of a 'follower prophet' will be further explored in the next chapter.

The famous Islamic thinker Hadhrat Al-Hakim Tirmidhi(rh) very beautifully provides a logical and persuasive explanation which will enlighten us as to the way with which the claim of Hadhrat Mirza Ghulam Ahmad(as) actually adds to the magnificence of the Holy Prophet's(saw) stature,

‘According to us, it means that prophethood manifested itself in its full and complete manner in the Holy Prophet (saw). His heart became a vessel for the complete perfection of prophethood and then his heart was sealed. How can glory and superiority of Mohammad(saw) be manifested if we claim that he was the last to appear in the world. This is, no doubt, an interpretation of the foolish and ignorant’. (*Hadhrat Al-Hakim Al-Tirmidhi. Kitab Khatamul Auliya. Pg341*)

2.1 Khatam Khatim?

The opponents of Hadhrat Mirza Ghulam Ahmad(as) typically refer to to 33:41 because they interpret the word 'Khatam' as meaning last rather than seal or most excellent. They also bring forward the argument that of the seven agreed upon

classical vowel forms (احرف السبعة) ⁶ of the Holy Qur'an the word Khatam can be read as Khatim (خَاتِم) with the Arabic letter 'ta' being affected by the 'kasra' vowel. It is very valid that they make this assertion because the word Khatim does indeed mean last and this use of the kasra vowel is a valid pronunciation as in accordance with the seven agreed upon forms. However, even this interpretation would in no way adversely affect the claim of Hadhrat Mirza Ghulam Ahmad(as) because he has very clearly stated that the Holy Prophet(saw) is the last Prophet to be sent by Allah(swt) in the sense that after him the blessing and attainment of Prophethood is not credited to the beholder but rather it returns to the Holy Prophet(saw) who, through the Grace of Allah(swt), is the only fountainhead of Prophethood. He is in fact the 'Sahib an-Nabuwwah' (possessor of the Prophethood). Thus, the verse, usually taken to mean that 'the Prophet Muhammad(saw) is the last and final Prophet' in terms of finality of Prophethood implying that there will be absolutely no more Prophets after him of any sort, is more accurately explained as 'he(saw) is the seal of the Prophets', implying that he(saw) was the 'seal of Prophethood' in terms of being the absolute 'apex and perfection of Prophethood'.

The view adopted by opponents of Hadhrat Mirza Ghulam Ahmad(as) comes about because of their ignorance of the complete claim of Hadhrat Mirza Ghulam Ahmad(as). This is usually because they have relied upon contaminated sources written by agenda driven authors. It is therefore wrong for them to accuse him of deliberately, or cunningly, misusing this verse by ignoring the pronunciation of

حدثنا سعيد بن عفير قال حدثني الليث قال حدثني عقيل عن ابن شهاب قال حدثني عبيد الله بن عبد الله أن عبد الله بن عباس رضي الله عنهما حدثه: أن رسول الله صلى الله عليه وسلم قال أقرأني جبريل على حرف فراجعته فلم أزل أستزيده ويزيدني حتى انتهى إلى سبعة أحر [صحيح البخاري]

Narrated 'Abdullah bin 'Abbas (رضي الله عنه),

Allah's Apostle (may peace and blessings of Allah be upon him) said, "Gabriel recited the Qur'an to me in one way. Then I requested him (to read it in another way), and continued asking him to recite it in other ways, and he recited it in several ways until he ultimately recited it in seven different ways."
(Sahih al-Bukhari, Hadith No.513)

Khatim and only focusing on the alternative form of Khatam. If this is said to be a wrong act then they must concede that Imam ‘Ali(ra) and almost every Islamic publishing house have committed the same wrong. The verse is printed with the Fat’ha vowel by such prestigious institutions such as Al-Azhar, Beirut and Dar-us-Salam publishing houses⁷ and, far more importantly, the Gate of Knowledge (Babul ‘Ilm), Hadhrat Ali ibn Abi Taleb(ra), is narrated to have instructed,

عن أبي عبد الرحمن السلمي قال: كنت أقرئ الحسن والحسين فمر علي ابن أبي

طالب رضي الله عنه وأنا أقرئهما فقال لي: اقرئهما وخاتم النبيين بفتح التاء.

Hadhrat ‘Abdur Rahman Assalmiyye narrates that he used to teach Hadhrat Hasan and Hussein (Allah be pleased with them). Once Hadhrat Ali bin Abi Talib, Allah be pleased with him, passed nearby him (‘Abdur Rahman) whilst he was teaching them. He said to him, **‘Teach them Khataman Nabiyyeen with the vowel a (fat’ha) on ta.’** (Durr-e-Manthur, Imam as-Suyuti, Vol.5, Pg.386)

We also find in two prominent books of Arabic grammatical analysis that the word Khatam has been written with the Fat’ha upon the Ta. The first is that of the former Mufti of Egypt, Sheikh Tantawi, (*al-Ustadh Mufti ad-Diyar al-Masriyya ad-Doctor Muhammad Sayyed Tantawi. Din Mu’ajam I’arab al-Fad al-Qur’an al-Karim. Pg.556*), and the second is of Sheikh al-Aqbari who wrote,

(وَحَاتَمُ النَّبِيِّينَ) وَيَقْرَأُ فَتَحَ التَّاءِ

‘(...and the seal of the Prophets) is read (Khatam) with the **Fat’ha (vowel) upon the Ta.**’ (*Ibn al-Baqaa’ ‘Abd Allah ibn Husein al-‘Aqbari. At-Tabyan fi I’arab al-Qur’an fi Wujub ah-I’arab wal Qira’at fi Jami’a al-Qur’an. Pg.479*)

⁷ It is of worth to note that the three most prominent translations of the Holy Qur’an (Yusuf Ali, Mohamed Pickthal and Muhammad Assad) each translate the word ‘Khatam’ in 33:41 as Seal and not last. In the three translations one is only drawn to the meaning ‘last’ when referring to the personal opinions expressed in their commentaries. I suggest that they did not translate the word as last because that would have been a clear mistranslation and beyond the scope of the word Khatam.

Therefore, it is very credible that it be said that whilst both Khatim and Khatam are permissible it is better, as is universally the case, to pronounce the word as Khatam with the Fat'ha because there is less ambiguity in this pronunciation. Furthermore, that the rich metaphor found within the word Khatam permits an ordinary Muslim a more wholesome and concise understanding of the verse.

2.2 Khatam an-Nabiyyeen

The renowned Lexicon William Edward Lane has defined the word Khatam as follows,

(خَاتَم) A seal or stamp, and a mark: so in tradition آمين خَاتَمُ رَبِّ الْعَالَمِينَ عَلَى عِبَادِهِ (or Amen) is] the seal, or stamp, and the mark [of the Lord of the beings of the whole world upon His servants the believers,] which removes from them accidents, and causes of mischief; for the seal of the writing protects it, and preludes those who look from [seeing] what is within it.” (William Edward Lane. *Arabic-English Lexicon, Williams and Norgate, 1863, vol. 1, p. 703.*)

In much the same way, the seal of the Holy Prophet(saw) is of such great and unparalleled magnificence that those whom strive to remain within it will certainly never stray from the path of righteousness. As for those whom are in complete obedience to the seal of the Holy Prophet(saw), they will be delivered to a high and lofty status which could reach that of Prophethood.

Arabic literature is scattered with applications of the word last in which it denotes greatest, most magnificent, most excellent etc. There are also, and more importantly, ample examples within the Ahadith of the Holy Prophet(saw) where this connotation is used. Before assessing the application of Khatam we can turn to the usage of the word Akhr (آخر) which, more intensely than the word Khatam, generally takes the meaning of last. The Holy Prophet is narrated to have said,

فَأَنِّي آخِرُ الْأَنْبِيَاءِ وَإِنَّهُ آخِرُ الْمَسَاجِدِ

‘I am the **last of the Prophets** and my mosque is the **last of the mosques**’. (*Sahih Muslim. Book of Hajj. Bab Fadl as-Salah bi-Masjidi Makkah wal-Madinah.No.1394. Also see: Sunan Nassai. Vol.2, Pg.35*)

The literal interpretation of the second half of this Hadith would be to assert that the Prophet’s Mosque was the last Mosque and there could be no Mosque after it. Such an interpretation confronts us with several dilemmas. For example, is it justified to build any Mosque after that of the Prophet’s Mosque and, if not, then should we demolish the countless Mosques built afterwards? Also, how do we rectify this Hadith with the below Hadith in which the whole earth has been made a Mosque for Muslims,

‘We have been made to excel (other) people in three (things): Our rows have been made like the rows of the angels and **the whole earth has been made a mosque for us...**’ (*Sahih Muslim. Bk.4, No.1060*)

We must either accept that no Prophet can come after the Holy Prophet(saw) and that no Mosque may be built after his or that, in accordance with the science of Majaz (metaphor), both the Holy Prophet(saw) and his blessed Mosque are par excellence in stature, magnificence and being. That to accept a new Prophet, or build a Mosque, that is different in essence to the Holy Prophet(saw) and Masjid an-Nabawi would be to remove oneself from the fold of Islam.

When studying the word Khatam we discover that it has three principle applications in the Qur’an and Ahadith. The first meaning connotes an action in which something is metaphorically sealed shut such as a person’s heart or one of his senses. An example of this is⁸,

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ

‘**Allah has set a seal on their hearts and their ears**, and over their eyes is a covering; and for them is a grievous chastisement.’ (*Ch.2, Vs.8*)

⁸ For further examples see: (Ch.46, Vs.7); (Ch.36, Vs.66); (Ch.42, Vs.25); (Ch.45, Vs.24).

The second meaning is to describe a signet ring with which a seal is stamped. An example of this is found in the aptly worded Hadith of the Holy Prophet(saw) which reads,

عن ابن عمر قال التَّخَذَ النَّبِيُّ صَلَعم خَاتَمًا مِنْ ذَهَبٍ وفي روايةٍ وجعله في يده اليمنى ثُمَّ
الْقَاهِ ثُمَّ التَّخَذَ خَاتَمًا مِنْ وَرَقٍ نَقَشَ فِيهِ "مُحَمَّدٌ رَسُولُ اللَّهِ" وَقَالَ لَا يَنْقُشَنَّ أَحَدٌ عَلَى
نَقْشِ خَاتَمِي هَذَا وَكَانَ إِذَا لَبَسَهُ جَعَلَ فَصَّهُ مِمَّا يَلِي بَطْنَ كَفِّهِ.

‘Ibn ‘Umar(ra) reported that the Prophet(saw) used **a seal of gold**. And in a narration: He put it on to his right hand. Then he threw it off and afterwards took **a silver seal** on which it was engraved “Muhammad, the Apostle of Allah.” He said: Nobody must engrave similar to the engraving of this seal of mine. Whenever he put it on, he kept its engraving towards the middle part of his palms.’ (*Mishkat ul-Masabih. Ch.VI, No.72*)

The final meaning, as expressed in 33:41, means the most excellent, most perfect, the apex, the pinnacle of excellence. There are two additional famous examples of this application in the books of Hadith which are,

اطْمَئِنَّ يَا عَمَّ فَإِنَّكَ خَاتَمُ الْمُهَاجِرِينَ فِي الْهَجْرَةِ كَمَا أَنَا خَاتَمُ النَّبِيِّينَ فِي النَّبُوَّةِ

Hadhrat Sahl ibn Sa’ad as-Saidee said, ‘When the Messenger of Allah (saw) returned from Badr, his uncle Hadhrat ‘Abbas (ra) sought permission to return to Mekka, and from there migrate to the Messenger of Allah (saw). At this the Messenger of Allah (saw) said: **“Rest assured O uncle you are as Khatamul Muhajireen in hijrat – migration as I am Khatamun Nabiyyeen in Nabuwat – prophethood”**. (*Kanzul Ummal. Vol.13, Pg.519*)

and

انى عبد الله لخاتم النبیین وان آدم عليه السَّلام المنجدل في طينته

‘I am ‘Abdullah **Khatamun Nabiyyeen** from the time when Adam was yet in the nascent stage’. (*Musnad Ahmad bin Hanbal. Vol.4, Pg.127.*)

For the purpose of this essay we are concerned with the third application of Khatam. Commenting on the above Hadith Maulana Mohammad Qasim Nanauti(rh) writes,

‘According to the layman the Messenger of Allah (saw) being Khatam (seal) is supposed to have appeared after all the previous prophets. But men of understanding and the wise know it very well that **being first or the last, chronologically, does not carry any weight**. How could, therefore, the words of the Holy Qur’an, “But he is the Messenger of Allah and the seal of the prophets” (33:41) glorify him? But I know very well that non from among the Muslims would be prepared to agree with the common men. (*Mohammad Qasim Nanauti Tabzir-ul-Naas. pp.4-5*)

The first Hadith would, if literally interpreted, mean that following the hijrah of Hadhrat ‘Abbas(ra) there could be no further Muhajir. And in accordance with the second Hadith we would be required to accept that the Holy Prophet(saw) was not born in 570AD but actuality many thousands of years prior.

However, if both studied in light of the Ahmadi interpretation of 33:41 they fall in complete sync with the verse. Hadhrat ‘Abbas(ra) was given the honor and praise of being the greatest of the Muhajirun and Hadhrat Muhammad(saw) is, by virtue of being the ‘Seal of the Prophets’, the greatest and most excellent of the Prophets to have walked the earth. There are those whom would question the wisdom of referring to the Holy Prophet(saw) as the greatest of the Prophets and in response I would point them towards a recorded narration of the Holy Prophet(saw) in which he relates a long conversation between Allah(swt) and Hadhrat Musa(as) wherein Hadhrat Musa(as) says,

قال اجعلني من امة ذلك النبي. قال استقدمت واستأخر ولكن ساجع بينك وبينه دار

الجلال

Moses requested to make him a follower of that Prophet. Allah said, 'your period is of the past and their age is of the last. However, I shall gather you together with them soon in Baitul Jaleel'.

(Imam Jalaluddin As-Suyuti. *Al-Khasais Al-Kubra. Vol1. Pg12*)

In this narration Hadhrat Musa(as) was in such awe and love for this community, to be led by Ahmad(saw), that he requested from Allah(swt) that he be permitted just to stand as one ordinary adherent of that Ummah. We may also turn to the works of the great theologian Imam Fakhr ad-Din ar-Razi(ra) who writes,

‘Wisdom is the Khatam of all and for Khatam it is essential to be supreme. Remember that the Holy Prophet (saw), when he was raised to the status of Khataman Nabiyyeen, was confirmed to be **supreme among all the prophets**’. (Fakhr ad-Din ar-Razi. *Tafsirul Kabir. V.6, Pg31*)

The above Hadith, and Ahmadi interpretation of 33:41, is further supported by the words of Hadhrat Aisha(ra) who stands as one of the great female figures in the history of mankind. She was a renowned and great scholar of several Islamic sciences and was even amongst the first lecturers of Islam following the demise of the Holy Prophet(saw). Of her, it has been said that she is the ‘Umm-ul-Mu’mineen’ (Mother of the Faithful) and that she taught mankind half its faith. In the narration in question she(ra) is recorded as stating,

قولوا خاتم النبيين، ولا تقولوا لا نبي بعده

“Say he (i.e. the Holy Prophet (saw)) verily is the seal of the prophets but **say not that there is no prophet after him (saw)**”. (Durr-e-Manthbur, Imam al-Suyuti, Vol.5, Pg.386)

If this was the interpretation of Hadhrat Aisha(ra), the one who lived day and night by the side of Hadhrat Khatam an-Nabiyyeen(saw), then the opponents of Hadhrat Mirza Ghulam Ahmad(as) are in no place to differ in opinion.

At the very heart of all Arabic grammar and lexicon is the Holy Qur'an. It is for this reason that when the opponents of Islam say to us that the Holy Qur'an contains grammatical mistakes we respond by reminding them that this is impossible because it is Arabic grammar which was constructed from the Holy Qur'an and not the reverse. It is for this reason that we also look to Arabic literature for its common application of the word Khatam. Before assessing this I turn your attention to the great literary expert, Maulana Rumi, who had an immense insight into both the meanings and applications of the Arabic and Persian languages. He writes

“The Holy Prophet (saw) was the khatam because no one had ever been like him before nor shall there be one after him. When an artist excels others in art do not say “The art has ended with you.”

(Hadhrat Jalaluddin Rumi. Miftah ul-Ulum. Vol.15, pp.56-57)

And writing in his Mathnavi he states,

‘He was the Khatam because no one in generosity
Has ever been like him before nor shall ever be:
When an artisan excels to the excellence of his craft,
You never say to him that the craftsmanship has now come to its end.’

(Maulana Rumi. Mathnavi. Ch.6)

Classical Arabic literature and prose explicitly applies the word Khatam to connote the ‘most excellent and esteemed’. The opponents of Hadhrat Mirza Ghulam Ahmad(as) would in fact be hard pushed to find any instance in accepted classical literature where the word Khatam is used to connote ‘last’ at the exclusion of any other definition. In the prominent Shia Tafsir as-Safi, under 33:41, Hadhrat Ali(ra) has been described as Khatam ul-Awliyyaa. Commenting on this the great historian, Hadhrat Ibn Khaldun(rh) indicates that this title should be

understood to mean that Hadhrat Ali(ra) reached perfection in Sainthood but was not the last (*Ibn Khaddun. Al-Muqaddimah. Vol.2, pp.165-7*). I will now present ample examples of where Khatam has been used in a way which cannototes a form of excellence rather than to mean last⁹,

1. Abu Tamaam (188-231 *Hijra*; 804-845 A.D.) a poet, was referred to as *Khatam ash-Sho'ara*. (*Dafiyat-ul-A'ayaan, vol. 1*)
2. Abu Al-Tayyib (303-354 *Hijra*; 915-965 A.D.) was called *Khatam ash-Shu'ara*. (*Muqaddimah Deewan Al-Mutanabbi, Misri, p. 10*)
3. Abul al-Alaa al-Ma'arri (363-449 *Hijra*; 973-1057 A.D.) was also declared to be *Khatam ash-Shu'ara*. (*Ref. (2) above, footnote, p.10*)
4. Sheikh Ali Hazeen (1113-1180 *Hijra*; 1701-1767 A.D. is considered to be the *Khatam ash-Sho'ara of Hindustaan (sic. India)*. (*Hayat-e-Sa'adi, p. 117*)
5. Habib Shirazi is regarded as *Khaatam ash-Sho'araa* in Iran. (*Hayaat-e-Sa'adi, p. 87*)
6. Imam Shaafi'ee (150-204 *Hijra*; 767-820 A.D.) was *Khatam ul-Anwilya'*. (*Al-Tohfa-tus-Sunniyya, p. 45*)
7. Sheikh Ibn-ul-Arabi (560-638 *Hijra*; 1164-1240 A.D.) was *Khatam ul-Anwilya'*. (*Title Page of Futuubaat-e-Makkiyyah*)
8. Kaafoor was *Khatam-ul-Kiram*. (*Sharh Deewaan Al-Mutanabbi, p. 304*)

⁹ The majority of these quotations were originally presented by the Ahmadiyya Muslim Jama'ah to the National Assembly of Pakistan in 1974. For more details see. *Mahzarnama. Ahmadiyya Muslim Jama'ah. Islam International Publications. 2003.*

9. Imam Muhammad Abduh Misri was *Khatam ul-A'immah*. (*Tafseer Al-Fatiha*, p. 148)
10. Al-Sayyed Ahmad Al-Sannusi was *Khatam ul-Mujahidin*. (*Akhbaar Al-Jaami'ah-al-Islamiyyah*, Palestine; 27 Mubarram, 1352 Hijra)
11. Ahmad bin Idrees was called *Khatamat ul-'Ulema al-Mubaqqiqin*. (*Al-Aqd al-Nafees*)
12. Abul Fazl Al-Aloosi was called *Khatam ul-Mubaqqiq in*. (Title Page of *Tafseer Rooh-ul-Ma'aani*)
13. Sheikh-ul-Azhar Saleem-ul-Basheri was referred to as *Khatam ul-Mubaqqiqin*. (*Al-Heraab*, p. 372)
14. Imam as-Suyuti (d. 911 Hijra; 1505 A.D.) was noted as *Khatamat ul-Mubaqqiqin*. (Title Page of *Tafseer Itqaan*)
15. Hadhrat Shah Wali-Ullah Dehlavi is acknowledged as *Khatam ul-Mubaddithin*. (*Ajaala Naafi'a*)
16. Al-Sheikh Shams-ud-Din was *Khatamat ul-Huffaz*. (*Al-Tajreed-us-Sareeh*, *Muqaddimah*, p. 4)
17. The greatest *wali* (saint) is known as *Khatam ul-Awliaa'*. (*Tadhkira-tul-Awliyaa'*, p. 422)
18. By continued progress, a wali reaches the status of *Khatam ul-Awliya'*. (*Sheikh Abdul Qadir al-Jilani. Futuh ul-Ghaib*, p. 43)
19. Al-Sheikh Najeeb is acknowledged as *Khatamat ul-Fuqaha*. (*Akhbaar Al-Siraat-ul-Mustaqeem*, Yafa, 27 Rajab, 1354 Hijra)

20. Sheikh Rasheed Raza has been acknowledged as *Khatamat ul-Mufasssirin*. (*Al-Jaami'a-tul-Islamiyyah*, 9 Jamaadi ath-Thani, 1354 Hijra)
21. Al-Sheikh Abdul Haq (958-1052 Hijra, 1551-1642 A.D.) was *Khatamat ul-Fuqaha*. (*Tafreen-ul-Akleeel*; Title Page)
22. Al-Sheikh Muhammad Najeeb was *Khatamat ul-Mubaqqiqin*. (*Al-Islam*, Misri, *Sha'abaa*, 1354 Hijra]
23. The superior-most (*afzal*) *wali* is of the rank of *Khatam ul-Wilayah*.
[*Muqaddimah Ibn Khaldoon*, p. 271)
24. Shah Abdul Aziz (1159-1236 Hijra) was *Khatam ul-Muhaddithin wa al-Mufasssireen*. (*Hadya Al-Shia*, p.4)
25. Every human being is *Khatam ul-Makbluqat al-Jismaniyyah*. (*Tafseer Kabeer*, vol.6, p.22, published in Egypt)
26. Al-Sheikh Muhammad bin Abdullah was *Khatamat ul-Huffaz*. (*Al-Rasaa'il-un-Naadirah*, p. 30)
27. Allaamah Sa'ad-ud-Din Taftazaani was *Khatamat ul-Mubaqqiqin*. (*Sharh Hadith Al-Arba'een*, p. 1)
28. Ibn Hajar al-Asqalaani is *Khatamat ul-Huffaz*. (*Title Page of Tabqaat-ul-Mudliseen*)
29. Maulvi Muhammad Qasim (1148-1297 Hijra) has been noted as *Khatam ul-Mufasssirin*. (*Title Page of Asraar-e-Qurani*)
30. Imam Soyuti was *Khatamat ul-Muhaddithin*. (*Hadya Al-Shia*, p. 210)

31. A monarch is *Khatam ul-Hukkam*. (*Hujjat-ul-Islam*, p. 35)
32. Hadhrat Isa is *Khatam al-Asfiya ul-A'immah*. (*Baqiyya-tul-Mutaqaddimeen*, p. 184)
33. Hadhrat Ali was *Khaatam-al-Ausiya*. (*Manaar-ul-Huda*, p.109)
34. Al-Sheikh-us-Sudooq has been described as *Khatam ul-Muhaddithin*. (*Book: Mun laa Yehzur-ul-Faqeeh*)
35. Abul Fazl Shahaab al-Aloosi (773-854 Hijra; 1371-1450 A.D.) is noted as *Khatam ul-'Udaba*. (*Title Page of Rooh-ul-Ma'aani*)
36. The author of Rooh-ul-Ma'aani has described Al-Sheikh Ibrahim al-Koraani as *Khatamat ul-Muta'akkehirin*. (*Tafseer Rooh-ul-Ma'aani*, vol. 5, p. 453)
37. Maulvi Anwar Shah Kashmiri has been described as *Khatam ul-Muhaddithin*. (*Book: Ra'ees-ul-Abraar*, p. 99)
38. Hadhrat Farid-ud-Din Attaar (513-620 Hijra, 1116-1223 A.D.) said about Hadhrat Umar, may Allah be pleased with him:

ختم کرده عدل و انصافش بحق
تا فراست برده از مردم سبق

"He took his justice and equity to the very end, for the sake of God; Until his wisdom excelled that of all the other human beings." (*Mantiqattheyr*, p.29)

39. Maulana Haali wrote about Sheikh Sa'adi:

"In my view, just as the descriptive power *ends* with Firdausi in such areas as satire and sarcasm as well as war epics in much the same way when it comes to morals, advice and exhortation, youth and romance, comedy and

humour, worship and ostentation, the power of description *ends* with the Sheikh.” (*Risaalah, Hayaat-e-Sa'adi*, p. 108)

40. Hadhrat Maulvi Muhammad Qasim Nanoutvi (1148-1297 Hijra) wrote:

“So, therefore, one who exhibits a greater manifestation in him of that particular attribute which is the ultimate attribute (*Khatam us-Sifaat*), viz. there is no other attribute above that one—which can possibly be manifested, i.e., worthy of being transferred to or conferred upon other creatures—that particular person will occupy the *ultimate* rank (*Khatam ul-Maratib*) among those creatures, and the same person will be the Chief of them all and superior to everyone else.” (*Risaalah, Intisaar-ul-Islam*, p. 45)

41. Hadhrat Ibn Sina (known also as Avicenne) was known as both Khatam ul-Atiba and Khatam ul-Hukuma. (*Ibn Sina. Al-Qanoon. Cover Page*)

2.3 No Male Issue

The verse 33:41 begins by stating,

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ

‘Muhammad is not the father of any of your men...’ (*Ch.33, Vs.41*)

To understand this verse it must be studied within the greater context of the verse and other supporting verses of the Holy Qur’an. For example, some people of misguided insight would find an apparent contradiction in the Holy Qur’an between the above mentioned verse (33:41) and the following verse,

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

‘Verily, not you, but your enemy is without issue.’ (*Ch.108, Vs.4*)

When studied at face value one verse purports that the Holy Prophet(saw) doesn’t have any offspring (33:41), whilst, the other that he(saw) in actual fact does have offspring. Not only that, but it is the enemy of the Holy Prophet(saw), a lower form of human being, who is without offspring. The problem one faces when

applying a literal interpretation is that the enemies of the Holy Prophet(saw) certainly did have offspring. The meaning must therefore lie within the wonders of metaphore (*Majaz*) which the Holy Qur'an is perfect in expressing.

The meaning of the first verse (33:41), when looked at in totality, not only makes perfect sense but praises the Holy Prophet(saw) with such veneration as fitting of Hadhrat Khatam an-Nabiyyeen(saw). The verse is comprised of two halves which are connected by an important Arabic particle 'wa lakin' (ولكن). The former Mufti of Egypt and Sheikh al-Azhar, Sheikh Tantawi, has broken down the grammatical formation of the verse as follows,

وَلَكِنْ	رَسُولَ اللَّهِ	وَحَتَمَ	التَّبَيَّنَ
إِسْتِدْرَاكٌ	إِسْمٌ كَانَ	مَعْطُوفٌ	مُضَافٌ إِلَيْهِ

(*al-Ustadh Mufti ad-Diyar al-Masriyya ad-Doctor Muhammad Sayyed Tantawi. Din Mu'ajam I'arab al-Fad al-Qur'an al-Karim. Pg.556*)

Above he indicates that 'wa lakin' (ولكن) falls into an Arabic grammatical category known as istidrak (إِسْتِدْرَاكٌ) which, in general terms, means to negate or amend¹⁰.

The function of this particle is explained in light of the research of one of the foremost authorities on Arabic Grammar, linguistics and Semantics, Hadhrat ibn Hisham(rh), as follows,

Lakinna

The main function of this particle, istidrak 'amendment', was never really disputed. Once again we see Ibn Hisham demonstrating a particular interest in the semantic aspects of sentences involved in this particle.

In the first of the interpretations of its meanings ibn Hisham notes (ML 1:290) how **amendment is based on what follows the particle being a**

¹⁰ لَكِنَّ and لَكِنَّ are said to be used لِلْإِسْتِدْرَاكِ to rectify or amend (the previous statement). *W. Wright. A Grammar of the Arabic Language. 1955. Cambridge. Cambridge University Press. Pg188.*

logical contradiction to what proceeds it, either as a direct contradiction, as in *ma hadha sakinan lakinnahu mutaharikkun* ‘this is not stationary, but mobile’, or as an opposite of it (in meaning), as in *ma hadha abyada lakinnahu aswadu* ‘this is not white, but black’. Some allowed a complete (semantically unrelated) contrast, as in **ma zaydun qa’iman lakinnahu sharibun** ‘**Zayd is not standing, but drinking**’.

What is essentially understood by amendment, then, is **a correction of the previous statement**. This is more or less what ibn Hisham means (ML 1:290-91) in his second category for *lakinna*, which was put forward by some scholars, that regards the sense of this particle as amendment, and sometimes emphasis (*tawkid*). Their interpretation of *istidrak* is that **it revokes what was wrongly affirmed...**’ (*Adrian Gully. Grammar and Semantics in Medieval Arabic. pp.183-4*)

Therefore, it would be reasonable to purport, provided it was contextually sound, that the first half of the verse (33:41)

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ

‘Muhammad is not the father of any of your men...’

is negated through the particle of *istidrak* (*wa lakin*) with the second part of the sentence,

رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

‘but he is the Messenger of Allah and the Seal of the Prophets.’

To further illustrate the point it is useful to see other examples in the Holy Qur’an in which the *istidrak* particle is applied,

قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ

‘He said, ‘O my people, there is no error in me, but I am a Messenger from the Lord of the worlds;’ (*Ch.7, Vs.62*)

قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ

‘He said, ‘O my people, there is no foolishness in me, but I am a Messenger from the Lord of the worlds;’ (Ch.7, Vs.68)

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ

‘And, truly, thy Lord is gracious to mankind, but most of them are not grateful.’ (Ch.27, Vs.74)

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

‘Surely, thou canst not guide whomsoever thou lovest; but Allah guides whomsoever HE pleases; and HE knows best those who would accept guidance.’ (Ch.28, Vs.57)

The meaning here would therefore be but, ‘however’, ‘but rather’, ‘moreover’, i.e. that although the Holy Prophet(saw) has no male offspring this in no way detracts from his status as a creation of Allah(swt) because he is,

رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

‘...the Messenger of Allah, and the seal of the Prophets and Allah has full knowledge of all things.’ (Ch.33, Vs.41)

That he does in fact have a progeny greater than that of anyone, past or present, being his Ummah. Returning to 108:4, the meaning would be that whilst the progeny of the enemies of the Holy Prophet(saw) are spiritually dead and cannot succeed in this world, the followers of the Holy Prophet(saw), each being of his spiritual progeny, will be the recipients of countless blessings and bounties. Allah(swt) has described the spiritually dead in the Holy Qur’an as follows,

إِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ

Verily, thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they retreat turning their backs. (Ch.27, Vs.81)

Furthermore, illustrating the spiritual capacity to bring about progeny, the Holy Prophet(saw) is described by Allah(swt) as follows,

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ
يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

O ye who believe! respond to Allah, and the Messenger when he calls you
that he may give you life, and know that Allah comes in between a man
and his heart, and that He it is unto Whom you will be gathered. (Ch.8,
Vs.25)

It was undoubtedly the case that upon offering their pledges of allegiance the companions of the Holy Prophet(saw) entered into the system of brotherhood (Akhuwa) with each other which was marked a stronger bond than blood. Their bond with the Holy Prophet(saw) was far greater than even this, so much so that they cared for, and valued it, more than they did for their own selves and the lives of their families. The author is here reminded of the saying of Imam Ali (ra),

‘By Allah! To us the prophet(saw) was dearer than our riches, our children and our mothers, and more cherishable than a drink of cold water at the time of severest thirst.’ (*Sheikhul Hadith Maulana Muhammad Zakariyya Kaandhlawi. Faṣṣa’il-e-a-maal. Pg.255*)

The Holy Prophet(saw) certainly did not leave this earth with no male progeny but instead he left behind something far greater which was his blessed Ummah comprising of hundreds of millions of people whom each have a right to be counted from amongst the spiritual progeny of the Holy Prophet(saw)¹¹. There is not a corner on earth where one cannot find a lover of the greatest of creation Hadhrat Habibullah (saw). The hearts of the righteous are so completely annihilated in the love of the Holy Prophet (saw) that not a second goes by without a believer praising his blessed name. In the United Kingdom, a non-

¹¹ How could it be that we limit the progeny of the Holy Prophet(saw) whilst accepting the following, أَيُّهَا النَّاسُ إِنَّ رَبَّكُمْ وَاحِدٌ ، وَإِنَّ أَبَاكُمْ وَاحِدٌ . كُلُّكُمْ لَأَدَمُ وَآدَمُ مِنْ تَرَابٍ - O people, your Lord is One, and your father is one: all of you are from Adam, and Adam was from the ground. (*The Farewell Sermon*)

Muslim state, the love of the Holy Prophet (saw) is so vast that the name Mohammad is the second most registered name with newly born babies¹².

2.4 Additional References of Interest

1. Hadhrat Ibn Khaldun (ra) writes,

It is admitted that the grades of Wilayat are similar to that of the prophethood. Only a most perfect saint could be called Khatam Al-Auliya, i.e. a particular saint has reached the highest possible grade that a saint could have attained. This is exactly as the Khatamul Anbiya had attained the grade of perfection that a prophet could possibly reach.' (*Muqaddama. pp.271-272. Egypt Edition*)

2. Hadhrat Abu Sa'eed Mubarak (ra), the revered successor of Hadhrat Sheikh 'Abdul Qadir Al-Jilani (ra), writes,

'Man is the most privileged of God's creatures. When he reaches the zenith of exaltedness he begins to manifest in himself all the above mentioned qualities and the corollaries. He is then called the perfect man and the acme of perfection. These attributes are found in the Holy Prophet (saw) in the highest abundance. That is the reason why he is called Khatamun Nabiyyeen.' (*Tohfa Mursalah Sharif. Pg.5*)

3. Hadhrat Sayyed 'Abdul Karim Jilani (ra) has written: 'The coming of the Law-bearing prophets, after the Holy Prophet (saw), has ceased as he has been exalted to be 'Khataman Nabiyyeen'. (*Al-Insan ul-Kamil. Pg.115*)

¹² *Mohammad is No2 in Boys Names.* Times Online. Accessed 13/01/2008. [<http://www.timesonline.co.uk/tol/news/uk/article1890354.ece>] 'Muhammad is now second only to Jack as the most popular name for baby boys in Britain and is likely to rise to No 1 by next year, a study by The Times has found. The name, if all 14 different spellings are included, was shared by 5,991 newborn boys last year, beating Thomas into third place, followed by Joshua and Oliver.'

3. Types of Prophethood

Before delving into the precise nature, and associated terminologies, of the claim to Prophethood made by Hadhrat Mirza Ghulam Ahmad(as) it is prudent that, out of love for you, I remind the reader that he or she owes a duty to Allah(swt) whereby they must sincerely and honestly study these claims of Hadhrat Mirza Ghulam Ahmad(as). I make mention of this as these issues are of the utmost importance to both understanding his claims and to man's spiritual advancement. Remember that Hadhrat Mirza Ghulam Ahmad(as) also claimed to be the Promised Messiah and awaited Imam al-Mahdi and therefore, before dismissing his claims, one should fear almighty Allah(swt) and reflect upon the following Hadiths,

“He who dies in a condition that he has not recognized the Imam of the age dies a death of ignorance.” (*Musnad Ahmad Bin Hanbal. Vol.4, Pg.96*)

and

“When you hear the advent of the Mahdi then enter into his fold even if you have to walk on snow by crawling and creeping to reach him.”
(*Kanzul Ummal; also footnotes to Musnad Ahmad Bin Hanbal. Vol.6, p.29-30*)

What would the state be of a person when they meet their Lord(swt) if, when asked about the Imam al-Mahdi, they said that they did not even make the effort to properly read the full and qualified writings of someone who claimed to be the Imam al-Mahdi? What would be the state of that person who, without even the slightest sincere research, denied that the Promised Messiah whom the Beloved of Allah(saw) referred to by saying,

من ادراك منكم عيسى ابن مريم فَيُقْرِئْهُ مِنِّي السَّلَام

‘Whoever from among you meets Jesus, son of Mary, should convey my greetings on him.’ (*Imam Jalal ud-Din as-Suyuti. Durr-e-Manthoor. Vol.2, Pg433*)

And to whom Allah(swt) conveyed to, by means of revelation, the message,

"الذين يبايعونك انما يبايعون الله يد الله فوق ايديهم"

“Those who pledge at your hand, pledge with Allah. His Hand is above their hands”

Please ensure that you fully research the actual claim which he made and then, with a clear soul, draw your conclusions. Take heed of the warnings of our righteous predecessors such as Hadhrat ibn Arabi(ra) who wrote,

واذا خرج هذا الامام المهدي فليس له عدو إلا الفقهاء خاصة

‘At the appearance of the Imam al-Mahdi none would be his open enemy other than the divines – the religious scholars, in particular.’

(Muhnyudin ibn Arabi. al-Futubat al-Makiyyah. Vol.3, Pg366)

The form and nature of the Prophethood which Hadhrat Mirza Ghulam Ahmad(as) claimed for himself, through Divine revelation, is something of the utmost importance and it is thus incumbent for us to understand it; for if we do not understand the part, then we will fail to grasp the whole. The trap which many fall into is that they simply read that a man emerged from India who claimed to be a Prophet of Allah(swt) which, on the very face of it, would seem to go against 33:41 of the Holy Qur’an.

To stop here and not further delve into the details of the claim of Hadhrat Mirza Ghulam Ahmad(as) would be a grave error and leave any person with a wholly false understanding of his claim. Such an ignorant understanding could only be attributed to human weakness and not to any error on the part of Hadhrat Mirza Ghulam Ahmad(as).

In order to fully comprehend the exact nature of his claim to Prophethood we must first understand that Prophethood is comprised of many distinct layers. The reality is that for any person to say that Hadhat Mirza Ghulam Ahmad(as) was a

Prophet without qualifying the type of Prophethood he claimed would have committed a theological injustice. Hadhrat Mirza Ghulam Ahmad(as) himself has said,

‘...a perfect follower of this Prophethood cannot just be called a Prophet, for this would be an offence against the complete and perfect Prophethood of Muhammad. He can be called a Prophet and the follower of a Prophet at the same time, for this involves no offence against the complete and perfect Prophethood of Muhammad, but rather adds to its brightness.’ (*Al-Wasiyyat, Ruhani Khaza'in, vol. 20, pp. 311-312*)

Be fully aware, that in order for any righteous person to now reach the spiritual station of Prophethood, and then be anointed by Allah(swt) as a temporal Prophet (i.e. to be Ma'mur), he would have to adhere to verse 33:41 and the Khatamaiyyah of the Holy Prophet(saw). To break the Muhammadan 'Seal' would amount to a clear act of disbelief. The Seal of Prophethood which has been established in the most perfect of Allah's(swt) creation, the Holy Prophet(saw), makes the future of Prophethood dependant on, and subservient to, his Prophethood. This can be more easily understood by taking a closer at the various classifications outlined by Hadhrat Mirza Ghulam Ahmad(as).

3.1 Non-Law Bearing Prophet (Ummati/Shar'i Nabi)

The first of these is that no future Prophet may bring anything above and beyond that which the Holy Prophet(saw) delivered to mankind. To bring any new Shari'ah would break the Khatamiyyah (seal) of 33:41 and go against the words of Allah(swt),

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

‘This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion.’ (*Ch.5, Vs.4*)

Therefore, the role of any new Prophet would be a non-law bearing one as all perfection is to be found in the Risalah (*message*) of the Holy Prophet(saw) and

new Prophets would guide mankind in accordance within that perfect message.
Hadhrat Khalifatul Masih II(ra) beautifully expounds the Ahmadi view as follows,

‘We cannot even for a moment believe in the coming of one whose coming implies the superseding of the Holy Prophet(saw), who should give the world a new Kalima (creed) and a new Qibla (direction of the face in worship) and give the world a new religious law or alter any part of the law of the Holy Quran; or who should wean people away from obedience to the Holy Prophet(saw) and ask them to obey him instead of the Holy Prophet(saw); or who should arise from outside the circle of the Holy Prophet's(saw) servants and devotees, or should have achieved even a part of his spiritual status without owing it to the Holy Prophet(saw). The coming of such a one, in our view, would be the end of Islam. It would mean that the promises made by God(swt) to the Holy Prophet(saw) are proved untrue. Such a thing is impossible and we hate to think of it.’

(Hadhrat Khalifatul Masih II. Invitation to Ahmadiyya. pp. 38-9)

The promise for new non-law bearing Prophets has been safeguarded in the Holy Qur'an where Allah(swt) has stated,

34 قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ **35** وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ **36** يَا بَنِي آدَمَ إِنَّمَا يَأْتِيَكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنْ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

[34] Say, 'My Lord has only forbidden indecencies, open or secret and sin and wrongful transgression and that you associate with Allah that for which He has sent down no authority, and that you say of Allah what you know not.' [35] And for every people there is a term, and when their term is come, they cannot remain behind a single moment, nor can they get ahead of it. [36] O children of Adam, **If Messengers come to you from**

among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve.’
(Ch.7, Vs.34-36)

In this verse Allah(swt) is addressing the Ummah of Muhammad(saw) and He very clearly says that Messengers can emerge whom are obedient to the Shari’ah of Allah(swt). This is expressed through the words,

إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي

‘If Messengers come to you from among yourselves, rehearsing My Signs unto you’ (Ch.7, Vs.36)

The word ‘if’ (إِمَّا) here should be properly understood. It means to connote that this verse refers to those individuals whom happen to live during the time of such Prophets (i.e. ‘if’ you happen to live during their appointed terms).

In the famous book Ruh-ul-Ma’ani it has been written,

...the tradition, that there is no revelation after me is absurd. The notion that Gabriel will not descend to earth after the demise of the Holy Prophet (saw) has no foundation at all... Most probably what is meant by the negation is of revelation regarding Isa(as) is the revelation of the Law but what has been described is the revelation without the law.

(Allama Abul Fadhl Shihab ud-Din as-Sayyid Mahmud. Rub ul-Ma’ani. Vol.21, Pg.41)

On this subject Hadhrat Mirza Ghulam Ahmad(as) has made his position clear writing,

‘Bear in mind that it is our faith that the last book and last law is the Holy Qur’an and that thereafter till the Day of Judgement, there is no law-bearing Prophet nor any recipient of revelation who is not a follower of the Holy Prophet(saw). This door is closed till the Day of Judgement, but

the door of revelation through following the Holy Prophet(saw) is ever open. Such revelation will never be cut off, but law-bearing Prophethood or independent Prophethood have been put to an end and will not be opened till the Day of Judgement. He who says he is not a follower of the Holy Prophet Muhammad(saw) and claims that he is a law-bearing Prophet, or is a Prophet without bearing a law, is like one who has been carried away by a fierce flood and is thrown aside and cannot recover himself till he dies.’

(Hadhrat Mirza Ghulam Ahmad. Review bar Mubabatha Batalwi and Chakralvi, Ruhani Khaza'in, Vol. 19, p. 213)

Presented below are seven additional authoritative references which each draw the conclusion that non-law bearing Prophethood is still permissible,

1. Imam Muhyuddin Ibn Arabi(rh) writes, ‘In so far as the law-bearing prophethood is concerned, it has verily ceased and terminated in Mohammad(saw) and therefore there is no law giving prophet after him... but Allah (swt) has in His Graciousness to His servants continued general Prophethood without the law-bearing elements.’ *(Muhyudin ibn Arabi. Fusus ul-Hikam. pp. 134-135)*

2. Imam Muhyuddin Ibn ‘Arabi(rh) also writes, ‘The Prophethood that terminated with the prophethood of the Prophet of Allah(saw) was no other than the Law-bearing prophethood not prophethood itself and this is the meaning of his ‘Verily apostles and prophethood ceased with me, therefore, there shall be after me neither an apostle nor a prophet i.e. there shall not be after me a prophet with a law other than mine but that he shall be subject to my law.’ *(Muhyudin ibn Arabi. Al-Futubat il-Makiyya. Vol.2, Pg.3)*

3. Hadhrat Shah Wali-Ullah Muhaddith of Delhi(rh) writes, ‘The cessation of prophethood with the Holy Prophet (saw) means that there can be no divinely inspired reformer after him who would be commissioned with a new law by Allah, the Glorious’. *(Hadhrat Shah Wali-Ullah. Tafheemat-e-Ilahiyya. Pt.2, Pg.85)*

4. The great Hanafi scholar, Hadhrat Imam ‘Abdul Wahab Sha’rani(rh), writes, “Let it be known that the order of prophethood has not totally ceased; it is the law – bearing prophethood which has discontinued.” Then while explaining the Hadith ‘La Nabiyya Ba’di’ and ‘La Rasool Ba’di’ expounded that there shall be no law-bearing prophet after him. (*Al-Yawaqit Wal Jawahir. Vol.2, Pg.39*)

5. Hadhrat Shah Wali-Ullah Muhaddith of Delhi(rh) writes, ‘From the sayings of the Holy Prophet(saw), “La Nabiyya Ba’adi and La Rasool”, we come to understand that prophethood that has ceased is the Law-Bearing Prophethood.’ (*Qiratul Ainain Fi Tafadhulul. Pg.39*)

6. The famous and well known religious leader of Ahl-e-Hadith Nawab Siddiq Khan says, “The hadith ‘There is no revelation after my demise’ has no foundation, although ‘La Nabiyya Ba’di’ is quite correct which, according to the men of letters, means that, ‘There shall be no prophet after me who shall be raised with a new code of Law which abrogates my Law.’ (*Iqtirab-ul-Saat. Pg.162*)

7. Hadhrat Maulana Abul Hasanat ‘Abdul Hayee writes, “After the demise of the Holy Prophet (saw) or even during his own lifetime, it is not an impossibility for someone to be exalted to the position of simple prophet. But a prophet with a new law is indeed forbidden.” (*Dafe-ul-Wasawis fee Athar ibn ‘Abbas. Pg.16*)

3.2 Shadow Prophet (Zilli Nabi)

Perhaps the most misunderstood aspect of the claim of Hadhrat Mirza Ghulam Ahmad(as) is that his claim was not that he was an ordinary Prophet but that he was a Prophet by way of ‘Zill’ (ظل) and ‘Buruz’ (بروز). He is very explicit in his writings that he should not be referred to as an ordinary Prophet but as a Zilli Prophet. This is because the blessing of his Prophethood are as a direct result of the immense blessings which Allah(swt) has showered upon the Holy Prophet(saw) from which they cannot be separated.

Zill is here used to connote a type of shadow. Hadhrat Mirza Ghulam Ahmad(as) and any other person whom Allah(swt) may elevate to the station of Prophethood is an inseparable part of the spiritual shadow of the Holy Prophet(saw). Therefore, without the Holy Prophet(saw) they would simply not be able to exist in their elevated spiritual station of glory. Furthermore, the shadow which they are derived from is the Risalah of the Holy Prophet(saw) and they are therefore inherently incapable of even adding one iota to what the Prophet(saw) has brought. Whilst they are strictly confined to the Risalah of the Holy Prophet(saw) this is in no way a restriction upon them but rather a shield of pre-eminence and glory for them. This is because in the Holy Prophet(saw) man has found its pinnacle and apex. Therefore, to be independent of the Holy Prophet(saw) would mean to differ from him; ergo, one would move away from human perfection and towards imperfection. It is only through one's annihilation and extinction in the Holy Prophet(saw) (i.e. within his shadow) that man can hope to excel. This will be further discussed under the section 'Fana fir-Rasulullah', but, for the time being we will continue exploring the concept of Zill.

A natural observation from the above is that in order for a person to reach the station of Prophethood, and fall within the Zill of the Holy Prophet(saw), they must be a member of the Ummah of Muhammad(saw). This is why many of our righteous predecessors have termed such Prophets as 'Follower Prophets'. Below are three such excerpts,

1. Hadhrat Shah Wali-Ullah(rh) writes,

"There cannot appear an independent Prophet after the Holy Prophet (saw), who is not his follower and his adherent." (*Shah Wali Ullah. Al-Khairul Katheer. Pg.111*)

2. Hadhrat Maulana Rumi(rh) says,

“Strive hard in the path of virtue in a manner so that you may be blessed with prophethood while you are still a follower”. (*Hadhrat Jalaluddin Rumi. Miftah ul-Ulum. Vol.13, Pg.98.152*)

3. Hadhrat Ahmad Sirhindi (ra) writes,

“The rising of Prophets after the Khatamur Rasul, Hadhrat Mohammad (saw), from, among his own followers and as a heritage, does not in any way run counter to his status as the Khatamur Rasul. Therefore ,O reader, do not be among those who doubt.’ (*Maktubat Imam Rabbani*)

Commenting on how the concept of Zill is related to his claim, Hadhrat Mirza Ghulam Ahmad’s(as) writes,

‘If anyone takes offence as to why Divine revelation has addressed me as Nabi and Rasul, it would be foolish of him to do so, for my being a Nabi and Rasul does not break the Seal set by God.²⁴ It is evident that just as I say about myself that God has addressed me as Rasul and Nabi, likewise do my opponents say about Jesus son of Mary(as) that he will come again after our Holy Prophet(saw). Since Jesus(as) is a Prophet, the same objection—of the breaking of the Seal of Khatamun Nabiyyin—will be raised against him as is raised against me. But I say that, after the Holy Prophet(saw), who was Khatamun Nabiyyin, there can be no objection whatsoever to my being addressed as Rasul or Nabi, nor does this break the Seal. I have stated repeatedly that, in accordance with the verse:

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

And *among* others from among them who have not yet joined them.
(*Ch.62, Vs.4*)

As Buruz, I am the same Prophet Khatamun Nabiyyinsa. It was twenty years ago, in Brahmin-e-Ahmadiyya, that God named me 'Muhammad(saw)'

and 'Ahmad(saw)' and declared me to be the Holy Prophet(saw). Thus, the status of the Holy Prophet(saw) as Khatamun Nabiyyin is by no means in peril due to my Prophethood, since the Zill is never independent of the original. Since I am Muhammad(saw) by way of Zill, therefore, the Seal of Khatamun Nabiyyin remains intact, and the Prophethood of Muhammad(saw) remains confined to Muhammad(saw). This means that in all events it is Muhammad(saw) who remains the Prophet and no one else.

Since I am the Holy Prophet(saw) by way of Buruz, and all his perfections and excellences, including his Prophethood, are reflected in the mirror of my Zilliyyat, where then is the person who claimed to be an independent Prophet?' (*Hadhrat Mirza Ghulam Ahmad. Eik Ghalati Ka Izala. pp.11-13*)

What is alluded to here is that the Prophethood of Hadhrat Mirza Ghulam Ahmad(as) cannot be called his own because in actual fact it is a part of the grace which Allah(swt) has bestowed upon the Holy Prophet(saw). Allah(swt), the Originator of all light, has bestowed upon the Holy Prophet(saw) such a powerful and blazing light that individuals of immense piety, whom completely engross themselves in pleasing Allah(swt), may themselves be elevated to the station of Prophethood by becoming the recipients of the Holy Prophet's(saw) light. The Holy Prophet(saw) has been referred to in the Holy Qur'an as light (نور),

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

‘O People of the Book! there has come to you Our Messenger who makes clear to you much of what you have kept hidden of the Book and forgives many of your faults. There has come to you indeed from Allah a **Light** and a clear Book.’ (*Ch.5, Vs.16*)

The Holy Prophet(saw) has furthermore been referred to as ‘Light upon Light’ (نُورٌ عَلَى نُورٍ) in the Holy Qur’an where Allah(swt) states,

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ
زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ
الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

‘Allah is the light of the heavens and the earth. His light is as if there were a lustrous niche, wherein is a lamp. The lamp is inside a glass-globe. The globe is, as it were, a glittering star. The lamp is lit from the oil of a blessed tree -an olive - neither of the East nor of the West, whose oil well-nigh would shine forth even though fire touched it not. **Light upon light!** Allah guides to His light whomsoever He pleases. And Allah sets forth parables for men, and Allah knows all things full well.’ (Ch.24, Vs.26)

Here the Holy Prophet(saw) has also been referred to as a lamp which is blessed with such light that its blessings reach both the east and the west. This is a unique and great favour bestowed upon the Holy Prophet(saw) as نُورٌ عَلَى نُورٍ by Allah(swt).

It is also prudent for us to also study the following verse,

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا

‘Blessed is He Who has made in the heaven mansions of stars and has placed therein a **Lamp producing light and a moon that reflects light.**’ (Ch.25, Vs.62)

It is through the reflected light of the Holy Prophet(saw) that Hadhrat Mirza Ghulam Ahmad(as) draws his claim to Prophethood. The concept here alluded to is further explained by Imam al-Ghazzali(rh) as follows,

‘...every shape and size which is visible to perception is apprehended in consequence of colour, and it is impossible to conceive of apprehending them without colour. As for the other ideal, intelligential Lights, the World Supernal is filled with them -- to wit, the angelic substance; and the World Inferior is also full of them-- to wit, animal life and human life successively. The order of the World Inferior is manifested by means of this inferior human light; while the order of the World Supernal is manifested by means of that angelical light. This is the order alluded to in the passage in the Koran, "He it is Who has formed you from the earth, and hath peopled it with you, that He might call you Successors upon the earth" . . . and "Maketh you Successors on the earth," and "Verily I have set in the earth a Successor" (Khalifa).

Thus you see that the whole world is all filled with the external lights of perception, and the internal lights of intelligence; also that the lower lights are effused or emanate the one from the other, as light emanates or is effused from a lamp; while the Lamp itself is the transcendental Light of Prophecy; and that, the transcendental Spirits of Prophecy are lit from the Spirit Supernal, as the lamp is lit from fire; and that the Supernals are lit the one from the other; and that their order is one of ascending grades: further, that these all rise to the Light of Lights, the Origin and Fountainhead of lights, and that is ALLAH, only and alone; and that all other lights are borrowed from Him, and that His alone is real light; and that everything is from His light, nay, He is everything, nay, HE IS THAT HE is, none but He has ipseity or heity at all, save by metaphor. Therefore there is no light but He, while all other lights are only lights from the Aspect which accompanies Him, not from themselves.’

(Imam Al-Ghazali. Mishkat Al-Anwar. pp.62-3)

Hadhrat Mirza Ghulam Ahmad(as) has also describes the magnitude of the Holy Prophet’s(saw) light in the following words,

“That light of high degree that was bestowed on perfect man was not in angels, was not in stars, was not in the moon, was not in the sun, was not in the oceans and the rivers, was not in rubies, emeralds, sapphires, or pearls; in short, it was not in any earthly or heavenly object. It was only in perfect man whose highest and loftiest and most perfect example was our lord and master, the Chief of the Prophets, the Chief of all living ones, Muhammad, the chosen one (saw). That light was bestowed on this man and, according to their ranks, upon all those who bore the same colour to some degree....

This dignity was found in its highest and most perfect form in our lord and master and our guide, the immaculate Prophet, the righteous one, testified to by the righteous, Muhammad, the chosen one(saw)’. (*Hadhrat Mirza Ghulam Ahmad, A’ina-e-Kamalat-e-Islam, Ruhani Khaṣṣa’in, Vol. 5, pp. 160-162*)

He(as) also describes the magnificence of the light of Muhammad(saw) and the specific personal blessing of ‘Light upon Light’ in a few verses of an Urdu poem,

Come, O ye people! Herein you will find the light of God;
Lo! I have told you the way of satisfaction.

Today those lights are surging in this humble one;
I have coloured my heart with every hue of those lights.

Ever since I received that light from the light of the Prophet,
I have joined myself with the True One.

Countless blessings and peace be upon Mustafa(saw);
Allah is my witness: from Him I received this light.

My soul is forever wedded to the soul of Muhammad(saw);
I have filled my heart to the brim with this elixir.

I swear by your countenance, O my dear Ahmad(saw);
For your sake alone, have I taken up all this burden.

O my Beloved! I swear by Your Uniqueness;
I have forgotten all about myself in Your love.

(*Hadhrat Mirza Ghulam Ahmad. A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, Vol. 5, pp. 224-225*)

And in another place he(as) has described the relationship between the blessed lamp (Hadhrat Muhammad(saw)) and his claim to Prophethood where he writes, 'The Promised Messiah has been described in Hadith as a Nabi'ullah [Prophet of Allah] which means that he will receive revelation from God Almighty. But here Prophethood does not mean complete and perfect Prophethood, for a seal has been set on such Prophethood forever. The Prophethood I speak of is confined to Muhaddathiyyat, which obtains light from the Muhammadi lamp. This is a special bounty which has been bestowed upon this humble one.' (*Hadhrat Mirza Ghulam Ahmad. Izala-e-Aubam, Ruhani Khaza'in, vol. 3, pp. 478-479*)

¹³These are extraordinarily powerful words which will take even greater meaning after studying the concepts of Fana & Fana fir-Rasul.

3.3 Fana

Before entering upon the subject of Fana fir-Rasul it is wise that we first study the more broad subject of Fana which relates to one's relationship with, and spiritual proximity to, Allah(swt). To begin by firstly establishing this lofty concept, in light of the writings of Hadhrat Mirza Ghulam Ahmad(as), is prudent and will remove an opportunity for the opponents of Hadhrat Mirza Ghulam Ahmad(as) to infer he did not completely engulf his very being with the ultimate love and trust which is owed to Allah(swt). At the outset the point must be made that whilst Hadhrat

¹³ A lengthy and beautifully enlightening commentary of this verse (24:26) by Hadhrat Mirza Ghulam Ahmad(as) is included in the appendices.

Mirza Ghulam Ahmad(as) had immense and unparalleled love for the Holy Prophet(saw), previously unseen by mankind, this in no way detracted from his unshakeable love of Allah(swt). Rather, it was for the sake of Allah(swt) that he so dearly loved the Holy Prophet(saw). His humility and honesty in this regard can be observed from a portion of his writings in which he states,

‘I consider myself no more than an unworthy labourer. God’s grace was all that helped me through. Therefore, boundless gratitude is due to the All-Powerful and Merciful God Who accepted this handful of dust despite all its ineptitude.

عجب دارم از لطفت اے کردگار
 پذیرفته چوں من خاکسار
 پسندید گانے بجائے رسند
 زما کھترانت چه آمد پسند
 چو از قطره خلق پیدا کنی
 ہمیں عادت اینجا هویدا کنی

I marvel at Your benign and marvellous favours upon me
 Such that I was granted Your acceptance despite my humility and
 meekness
 With such an abundance of chosen servants under Your majesty
 What trait of this humble servant attracted Your fancy?
 Just as You created a universe from a droplet
 You demonstrated that same attribute here.

(*Hadhrat Mirza Ghulam Ahmad. Tajalliyat-e-Ilahiyyah. Pg.25*)

He fully comprehended that no one can surpass the Holy Prophet’s(saw) love for Allah(swt) and therefore if he imitated the love and obedience of the Holy Prophet(saw) for Allah(swt) then this would be his key to the ultimate Fana. In affect, the Holy Prophet(saw) would lead him to the gates of the Divine.

Fana means anihilation or the extinction of one's very being. That the love of the believer for his Lord is so great that he forgets himself, the world around him, and makes Allah(swt) the sole focus of his attention and obedience. So much so that once he enters the pinnacle of Fana his obedience no longer requires the slightest effort on his part but springs forth as naturally as the rising of the sun or the coming of spring. There are in fact three stages of spiritual development and ecstasy which Hadhrat Mirza Ghulam Ahmad(as) expounds. What he describes as being unique to the first stage, Fana, is that it requires human striving and effort whereas the other two stages do not. One must push one's moral and spiritual excellences to their peak through close attention to the refinement of their spiritual being before they can reach this stage. Describing it Hadhrat Mirza Ghulam Ahmad(as) writes that when studying the verse of the Holy Qur'an,

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

‘Nay, whoever submits himself completely to Allah, and is the doer of good, shall have his reward with his Lord. No fear *shall come* upon such, neither shall they grieve.’ (Ch.2, Vs.113)

the words,

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ

‘ay, whoever submits himself completely to Allah’

signify the first stage of one's ultimate spiritual journey being Fana. He writes,

‘This condition is described as *fana* [extinction of the self.] When a person, conforming with the purpose of this verse, submits the whole of his being and his faculties to God Almighty, and dedicates himself to His cause, and wholly refrains from all personal moves and rests, then undoubtedly he experiences a type of death. The Sufis designate such death as *fana*.’

(Hadhrat Mirza Ghulam Ahmad. *A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in*, vol. 5, pp. 63-72)

Upon conquering this great Jihad an-Nafs (self-striving), attained through one's personal struggle, two further higher spiritual levels are entered upon. Describing these stages he(as) writes,

‘Then, the expression, ‘and acts righteously’ (وَهُوَ مُحْسِنٌ), points to the stage of *baqa* [revival.] When a person, after complete surrender and abandonment of all personal desires and the cessation of all personal movement, begins to move in obedience to Divine direction, such revival is called *baqa*. Then follows the verse:

فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

shall have his reward with his Lord. No fear *shall come* upon such, neither shall they grieve

This signifies affirmation, acceptance and reward and negates fear and grief. This condition refers to *liqa'* [communion.] For, when a person achieves such a high grade in his comprehension of the Divine, certainty, trust and love as to exclude all imagination and fancy and doubt concerning the reward of his sincerity and faith and loyalty, which becomes so certain and absolute and visible and perceptible as if he is already enjoying it, and his belief in the Being of God Almighty becomes so certain as if he is beholding Him, and he loses sight of all fear and grief, past or present, which disappear altogether and every spiritual bounty appears present before him, that condition which is free from all constraint and is secure against every doubt and apprehension and is free from all anxiety of waiting, is designated *liqa'* [communion.]

This grade of *liqa'* is clearly indicated by the word *Muhsin*, inasmuch as according to the interpretation of the Holy Prophet (peace and blessings of Allah be upon him) *Ihsan* is the condition in which a worshipper establishes

such a relationship with God Almighty as if he is beholding Him. The grade of *liqa'* is achieved perfectly when Divine reflection completely covers the humanity of the seeker as iron is covered by the fire in which it is heated, so much so, that the physical eye perceives nothing but the fire. This is the stage at which some seekers have stumbled and have conceived the symbolic relationship as the physical union of the two beings.

(*Hadhrat Mirza Ghulam Ahmad. A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, vol. 5, pp. 61-62*)

These however, as explained by Hadhrat Mirza Ghulam Ahmad(as), are not achieved through one's own efforts but guided and controlled by the very Hand of Allah(swt). He writes,

'In short, he becomes a wonderful person whose true condition is known only to God Almighty. In this context, it should be clearly understood that once the condition of:

أَسْلَمَ وَجْهَهُ لِلَّهِ

'He who submits himself completely to Allah'

is fully established, which the Sufis designate as *fana*, and which the Holy Qur'an describes as steadfastness, the grade of *baqa* and *liqa'* follow immediately upon it.

In other words, when a person empties himself completely of his condition as a creature and altogether discards desire and design and arrives at the stage of perfect surrender, he immediately experiences the stage of *baqa*. But until the condition of *fana* is fully established, and leaning wholly towards God Almighty becomes a natural characteristic, the stage of *baqa* cannot be reached. That stage is reached only when obedience ceases to be an effort, and the green and waving branches of obedience sprout forth from the heart like a natural growth and all that is considered one's own truly becomes God's, and just as other people delight in indulgence, such a

person's whole delight centres on worship and remembrance of God, and the pleasures of God take the place of his personal desires.' (Hadhrat Mirza Ghulam Ahmad. *A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in*, vol. 5, pp. 63-72)

This is a stage which Hadhrat Mirza Ghulam Ahmad(as) has also described as 'Nafs-e-Mutma'innah' (the Soul at rest) which marks the point in a believer's spiritual journey whereupon he or she has been transformed from a worldly person to a godly one. At this point the believer has achieved Liqa (communion) and is ever conscious of their Creator. It is for this reason that Allah(swt) has stated,

28. يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (29) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (30) فَادْخُلِي فِي عِبَادِي (31) وَادْخُلِي جَنَّاتِي

'O Soul at Rest with thy Lord, return to thy Lord, He is well pleased with thee and thou are well pleased with Him. So join My true servants and enter My garden.' (Ch.89, Vs.28-31)

Describing this verse Hadhrat Mirza Ghulam Ahmad(as) has written,

'The highest spiritual condition man can achieve in this life is to be at peace with God Almighty and all his comfort, joy and delight should be centred in God. This is the condition called the heavenly life, whereby a person is granted heaven in return for his perfect devotion and loyalty. Other people await the promised heaven but such a person enjoys heaven in this very life. Arriving at this stage, a person realizes that the worship which is prescribed for him is truly a nourishment for the soul upon which his spiritual life largely depends, and that to arrive at that condition he need not wait for another life; rather he can attain it in this very life.'

(Hadhrat Mirza Ghulam Ahmad. *Islami Usul ki Philosophy, Ruhani Khaza'in*, vol. 10, pp. 377-383)

It is at this stage that Divine guidance enters upon the heart of the believer and it is in fact Allah(swt) Who controls that individual by virtue of the fact that He(swt)

imprints His most pure teachings, love and light upon the heart of such a spiritual human being. This is the meaning found in the verses,

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ

‘These are the ones in whose hearts Allah has inscribed faith with His own hand and whom He has helped with the Holy Spirit.’ (Ch.58, Vs.53)

8) وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ (9)

فَضلاً مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ

‘O believers, Allah has made faith attractive to you and has instilled its beauty and grace in your hearts. And He has made your hearts averse to disbelief, wickedness and disobedience and has impressed upon your hearts the repugnance for evil ways. All this has come about through the grace and favour of Allah.’ (Ch.49, Vs.8-9)

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

Truth has arrived and falsehood has fled. How could falsehood ever stand up to truth. (Ch.17, Vs.82)

Hadhrat Mirza Ghulam Ahmad(as) further describes Liqa through illustrating to us the most perfect example of human perfection and nearness to Allah(swt) as displayed in the person of the Holy Prophet(saw) writing,

‘At this stage of *liqa* [communion], a person sometimes does bear some characteristics which appear to be beyond human capacity and have the colour of Divine power. For instance, our lord and master, the Chief of the Prophets, Hadrat Khatam-ul-Anbiya’(saw) threw a handful of gravel at the enemy during the battle of Badr, not with any prayer but only with his spiritual power, and that handful of gravel exhibited Divine power and

affected the hostile forces in such an extraordinary manner that not a single one was left whose eyes were not affected by it...

In the same way, another miracle of the Holy Prophet(saw), which relates to the splitting of the moon, was manifested by Divine power. It was not the consequence of any prayer. It was manifested by the mere pointing of his finger, which was charged with Divine power. There are many other miracles of the Holy Prophet(saw), which were not accompanied by any prayer but were manifested through his person as the symbol of Divine power....' (*Hadhrat Mirza Ghulam Ahmad. A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, vol. 5, pp. 64*)

The concept before you is not a unique one in so much as it has been alluded to and studied by many classical scholars¹⁴. It is only that Hadhrat Mirza Ghulam Ahmad(as) has given us special insight into these hidden spiritual treasures. Sheikh Abdul Qadir al-Jilani(rh)¹⁵ has written on this subject in remarkably similar terms writing,

'Discard your ownself and come: discard enjoyments and the creation if you want the Creator and put off both your shoes of this world and of the hereafter and be empty of all existences and of all things which will be created in future and of all desires. And be devoid of all and vanish from everything. And be happy with the Unity of Allah... Then enter the vast expanse of Divine nearness with your head bent low out of reverence... Then when he attains this stage and his arrival there becomes an established fact he receives the robe of honour from Allah and is covered

¹⁴ Some scholars have extracted similar discourses from the Hadith,

وعن سعد ابن ابى وقاص قال: سمعت رسول الله صلى الله عليه وسلم يقول: ((إن الله يحبُّ عبد التَّقيِّ الغنيَّ الخفيِّ)) مسلم
Sa'd ibn Abi Waqqas narrated, 'I heard Allah's Messenger(saw) say, ''Allah loves the servant who is pious (taqi), free of needs (ghani), unnoticed (Khafi).'' (Muslim) It has been suggested by some scholars that these three (Taqi, Ghani & Khafi) also represent the three stages of human spiritual development)

¹⁵ Hadhrat Mirza Ghulam Ahmad(as) had a great affection for Sheikh Abdul Qadir al-Jilani(rh) writing in one of his books, 'Some natures have a spiritual affinity with others. In this way my soul has an affinity with the soul of Syed Abdul Qadir Jilani and I have been made aware of it through clear spiritual visions' (Zameem, Braheen Ahmadiyya part V p. 65 footnote).

with lights and various kinds of favour... Then he becomes wrapped up in His favour and allotment without playing any part in the matter. And before this he used to be covered in his desires and urges or the self. So it will be said to him, "Cover yourself with the blessings and favours of Allah." (*Sheikh Abdul Qadir al-Jilani. Futub ul-Ghaib. Fifty-fifth Discourse*)

Amongst other classical scholars whom explored this concept none was more prominent than Hadhrat Hujjat ul-Islam, Imam al-Ghazzali(rh). He wrote much on this subject but was especially insightful when linking the concept of Fana with Allah's Divine Attribute 'al-Haq' (The Real One). In the past some individuals have become so intoxicated with this concept that they had strayed wayward and unfortunately lost sight of the true essence and purpose of Fana. In an attempt to equalise this, whilst safeguarding the concept against the opposition of the literalists, Imam al-Ghazzali(rh) removed much of the ambiguity surrounding the subject writing in one place,

'Man's portion of this name (*Haq*) consists of his seeing himself as something unreal and seeing God alone as real. If man is real, he is real not by virtue of himself but by virtue of God, for he exists by virtue of Him and not of himself. To be sure, were it not for his being brought into existence by the Real One, man in himself would be unreal.

The name of God Most High that is on the lips of the Sufis in most states (*ahwal*) is al-Haqq since that which is uppermost in their experience is their self-annihilation (*fana*) in terms of their essence; for they can glimpse the real essence to the exclusion of that which in itself is perishing. On the other hand, the name al-Bari which has the same meaning as al-Khaliq is most commonly on the lips of the theologians since they are far off in the "station" (*maqam*) of deducing (the nature of God) from (His) actions.

The majority of mankind see everything except God. They seek evidence of Him in that which they see, and they are the ones who are addressed by God's words, "Have they not considered the dominion of the heavens and

the earth and what things God hath created? The devout (on the other hand) do not see anything except Him, and thus it is in Him that they seek evidence of Him, and they are the ones addressed by God's words, "Doth not thy Lord suffice, since He is witness over all things?" ' (Imam al-Ghazali. *Ninety-Nine Names of God in Islam (al-Maqsid al-Asna)*. pp.98-9)

In short, what is meant to be highlighted to the reader in this chapter thus far is that Hadhrat Mirza Ghulam Ahmad(as) was firm in his belief in Allah(swt) and the very central concept of absolute Tawhid.

There exists a very definite distinction between Fana, as mentioned above, and Fana fir-Rasul which will be discussed in more depth in the coming chapter. Fana fir-Rasul is the means by which one can attain higher spiritual status which will in turn enable them to attain the ultimate degree of Fana as alluded to the previous paragraphs. There is a definite correlation between the two as has been described by Sheikh Abdul Qadir(rh) who wrote,

‘You are to follow the book of Allah and the practice of His Prophet(saw), as Allah says:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ

And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain from it. And fear Allah, surely, Allah is Severe in retribution. (Ch.59, Vs.8)

He also says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ
رَحِيمٌ

‘Say ‘If you love Allah, follow me; then will Allah love you and forgive you your sins.’ And Allah is Most Forgiving and Merciful.’
(Ch.3, Vs.32)

So you will be made to vanish from your desires and your self and your disobedience both outwardly and inwardly; then there will remain nothing in your inside excepting the unity of Allah and nothing in your outside excepting obedience and servitude to Allah in what He has enjoined and forbidden... Then you will be carried to the valley of Destiny and you will be controlled by Destiny.’ (*Sheikh Abdul Qadir al-Jilani. Futuh ul-Ghaib. Sixtieth Discourse*)

In reality, Fana fir-Rasul is achieved through Allah’s(swt) Grace as it was He, in His great Wisdom, Who allowed the Holy Prophet(saw) the ability to elevate members of his Ummah to great spiritual status. This is beautifully described by Hadhrat Mirza Ghulam Ahmad as follows,

‘No reality can be gathered from mere stories, for it is quite possible that they may not be true and it is also possible that the miracles that are attributed to these Prophets might be exaggerations, for no sign of them is visible today. We cannot even ascertain for certain from the Books revealed in the past that God truly exists, or that He speaks to man. But through the advent of the Holy Prophet(saw) all these stories became real. We now realize not merely as a statement, but as a matter of experience, what converse with the Divine means and how God’s signs are manifested and how prayers are answered. All this we have discovered by following the Holy Prophet(saw) and what other people relate as stories we have witnessed it all. We have attached ourselves to a Prophet who manifests God to us. A poet has put it beautifully:

*Muhammad of Arabia, King of both the worlds;
Whose threshold is safeguarded by the Holy Spirit.*

*I cannot call him God, but I do say;
To recognize him is to recognize God.*

How shall we express our gratitude to God who bestowed upon us the good fortune to follow the Prophet who is a sun for the souls of the righteous as there is a sun for the bodies. He appeared in a time of darkness and illumined the world with his light.’

[Hadhrat Mirza Ghulam Ahmad. Chashma-e-Ma‘rifat, Rubani Khaza’in, Vol. 23, pp. 301-303]

3.4 Fana fir-Rasul

As will be described under the next heading, just as Sirat as-Siddiq is a key to attaining Fana fir-Rasul, as is Fana fir-Rasul the key to attaining the ultimate Fana of Haq (Truth) in which one enters upon the three discussed spiritual stages of excellence (Fana, Baqa & Liqa). One might ask why is it necessary for a believer to annihilate himself in the person of the Holy Prophet(saw) in order to attain the highest degree of spiritual height (Baqa & Liqa)? To answer this question we must understand the relationship and proximity between Allah(swt) and His beloved Prophet(saw). This has been beautifully explained in an article included in the esteemed al-Jama’ah al-Islamiyya al-Ahmadiyya publication the ‘Review of Religions’ where it is written,

The perfection which the Holy Prophet(saw) attained is attested by the Holy Qur’an when it says,

﴿وَهُوَ بِالْأُفُقِ الْأَعْلَى ۚ ثُمَّ دَنَا فَتَدَلَّى ۚ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى﴾

[8] And He revealed His Word when he was on the uppermost horizon. [9] Then the Prophet drew near to Allah; then Allah leaned down towards him. [10] So that He became, as it were, one chord to two bows, or closer still. (Ch.53, Vs.8-10)

The significance of this, is that the Holy Prophet(saw) on one hand, while being a mortal, was drawn towards Allah(swt), yet maintaining his

humanity, on the other hand, he attained such perfection that he is the connecting link between man and God. The two bows when meeting at one chord form a circle and at the central point in this circle stands the Holy Prophet(saw).

The affinity that the Holy Prophet(saw) has progressed to, is of such a degree that he has attained such nearness that the fine line of one chord to two bows, or closer still depicts, the Arabic term قَابَ قَوْسَيْنِ أَوْ أَدْنَى indicates, nearness to the point of merging, where distance becomes, as it were, extinct. Thus the Holy Prophet(saw) became the epitome of Allah's(swt) creation. This is a stage to which no other Prophet has ever reached.

The Miraj or Spiritual Ascention of the Holy Prophet(saw) which is referred to in the verse under discussion, has been graphically depicted in the books of Hadith. It is recorded that the Angel Gabriel accompanied the Holy Prophet(saw) to a certain distance, beyond which even Angels cannot tread. He (the Angel Gabriel) advised the Holy Prophet(saw) to proceed alone since he cannot go any further. The Holy Prophet(saw) proceeded and exhausted all the stages of spiritual glory, while reaching the highest pinnacle of spiritual emminence to this point of قَابَ قَوْسَيْنِ أَوْ أَدْنَى or total immersion. Hence he became the central point between the two bows – Divinity and Humanity.

Since the Holy Prophet(saw) has attained such a high degree of excellence, it follows, that in order to attain any degree of spirituality one must receive it through him¹⁶. (*Review of Religions. Kenneth Moakan. Seal of the Prophets. Vol. LXXXIII, No.9, Sep.1988, pp.20-1*)

¹⁶ This is supported by the verses of the Holy Qur'an: [32] Say 'If you love Allah, follow me; then will Allah love you and forgive you your sins.' And Allah is Most Forgiving and Merciful. [33] Say, 'Obey Allah and His Messenger;' but if they turn away, then remember that Allah loves not the disbelievers. (Ch.3, Vs.32-33); For more enlightenment on this subject see: Essence of Islam. Hadhrat Mirza Ghulam Ahmad. Vol.III, 235-48; Also: Surmah Chashm Arya, Ruhani Khaza'in. Hadhrat (cont...)

Fana fir-Rasul refers to a situation whereby a pious individual is filled with such love and devotion for the Holy Prophet(saw) that they become annihilated or extinct in his image. They have such passion for obeying the him(saw) that they completely intoxicate, absorb and loose themselves in his person. Such individuals could be said to have meticulously adhered to the instruction of the Holy Prophet(saw) when he said,

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

‘None of you will have faith till he loves me more than his father, his children and all mankind’ (*Sabih al-Bukhari, Vol.1, No.14*)

Such enlightened individuals would have, through their Divinely blessed spiritual qualities, come to realise the inner meanings of the words of Allah(swt),

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

‘The Prophet is nearer to the believers than their own selves’ (*Ch.33, Vs.7*)

These righteous individuals, in reflection upon the above, would have taken that great step whereby they choose the way of their Prophet(saw) above their personal desires. They would be filled with the enlightened understanding that to forsake one’s own desires and needs for attaining, and emulating, a part of the Mohammadan light would be a step towards human perfection and excellence. Some would suggest that this concept moves beyond the acceptable boundaries of Islam because such statements attribute too greater reverence to the Holy Prophet(saw). Such ignorant ones should delve deeper into the Holy Qur’an and traditions of the Holy Prophet(saw). Allah(swt) is the Originator of all Light and it is His pure spiritual light which the Holy Prophet(saw) has been charged with for the remainder of mankind’s existence in his station as خَاتَمَ النَّبِيِّينَ (33:41) and

Mirza Ghulam Ahmad. Vol. 2, pp. 232-301, footnote; Also: Tafsir ul-Kabir. Hadhrat Khalifatul Masih II. Ft.2874-2876.

نُورٌ عَلَى نُورٍ (24:26). To say that complete obedience to the spiritual light of the Holy Prophet(saw) which reflects upon us detracts from one's obedience to Allah(swt) is a complete farce and displays lack of deeper understanding. Have such people not forgotten the words of Allah(swt),

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

O ye who believe! respond to Allah, and the Messenger when he calls you **that he may give you life**, and know that Allah comes in between a man and his heart, and that He it is unto Whom you will be gathered.

(Ch.8, Vs.25)

It is certainly the case that obedience to Hadhrat Khatam an-Nabiyyeen(saw) is, by proxy, obedience to Allah(swt). To even remove one's self in the slightest from this understanding would be an act of grave error taken at one's own peril. Such individuals must reflect sincerely upon the below verses of the Holy Qur'an,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

'Verily, you have in the Prophet of Allah an excellent model, for him who hopes to meet Allah and the Last Day and who remembers Allah much.'

(Ch.33, Vs.22)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

‘O ye who believe! Obey Allah, and obey His Messenger and those who are in authority among you. And if you differ in anything refer it to Allah and His Messenger, if you are believers in Allah and the Last Day. That is best and most commendable in the end.’ (Ch.4, Vs.59)

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

‘And We have sent down to thee (Muhammad) the Reminder that thou mayest explain to mankind that which has been sent down to them, and that they may reflect.’ (Ch.16, Vs.45)

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

‘And it behoves not a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should exercise their own choice in the matter concerning them. And whoso disobeys Allah and His Messenger, surely, strays away in manifest error.’ (Ch.33, Vs.36)

And they should also reflect upon the following Hadith of the Holy Prophet(saw),

“Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me.” (Sahih al-Bukhari. Vol.9, Bk.89, No.251)

The concept of Fana fir-Rasul, in the context of the finality of Prophethood, is, therefore, to say that the Holy Prophet(saw) has come as the final and most excellent of the Prophets and that no Prophet can now come who is independent of his risalah and grace (a grace which is a unique gift bestowed by Allah upon the Holy Prophet). It is now only through the bounties and favours bestowed up Hadhrat

Muhammad Mujtiba(saw), by almighty Allah(swt), that one may achieve the status of Prophethood. The Muhammadan seal must now remain intact and untouched until the day of judgement. Hadhrat Imam al-Ghazzali(rh) writes,

‘Allah, in His Sublime Mercy created and ordained His Prophets to go to the world and educate the people thoroughly, so that they make not be able to say at a later stage that they were not informed. This was done concurrently to forestall any lack or misgiving of any nature. Finally, in His Benign Compassion for mankind, Allah sent the Holy Prophet(saw), His last and most esteemed Messenger to the world to culminate His Beneficence on his servants...’

Imam al-Ghazzali’s statement thus far symbolises the current stance taken by much of the Muslim world. However, such an opinion falls well short of the true nature Allah’s(swt) blessings upon the Holy Prophet(saw) and, therefore, represents a great insult to the prominence and blessing of the Holy Prophet(saw). That is why Imam al-Ghazzali(rh) did not stop there, but, in with his heart filled with love for the Holy Prophet(saw), qualified his statement by concluding the paragraph with the words,

‘He is therefore called ‘Khatamal Aulia’ i.e. the last and most lofty of His prophets. All Gins i.e. the genies and men were instructed to obey him and follow his footsteps in all walks of life and his friends and companions were accorded **a higher status, to those of other ‘Nabis’ and Prophets.**’
(*Imam al-Ghazzali. Kimiya-I-Sa’adat. Pg.151 (Prophets)*)

3.5 Sirat as-Siddiq

Hadhrat Mirza Ghulam Ahmad(as) has beautifully illustrated a means by which one can attain Fana fir-Rasul which is called Sirat as-Siddiq (The way of the Siddiq). This is a concept which cannot be studied in isolation of Fana fir-Rasul as it is a means by which one is led to the door of Fana fir-Rasul. Commenting on this Hadhrat Mirza Ghulam Ahmad(as) writes,

‘...all the doors leading to Prophethood have been closed except the door of Sirat as-Siddiqi, i.e., losing oneself in the Holy Prophet.’ (*Hadhrat Mirza Ghulam Ahmad. A Misunderstanding Removed. Pg.4*)

This is a reference to the human means by which one can attain Fana fir-Rasul (*Complete annihilation in the Holy Prophet(saw)*). Siddiq here could be a reference to the greatest of the companions (Ashab) Hadhrat Abu Bakr as-Siddiq(ra) who Hadhrat Mirza Ghulam Ahmad(as) describes with the eulogy,

"وَعُلِّمْتُ أَنَّ الصِّدِّيقَ أَعْظَمُ شَأْنًا وَأَرْفَعُ مَكَانًا مِنْ جَمِيعِ الصَّحَابَةِ"

‘And I have been told that the Siddique (Abu Bakr (ra)) was the greatest in rank and the highest in station of all of the Companions’ (*Hadhrat Mirza Ghulam Ahmad. Sirrul Khilafah p.18*)

If one were to choose to study the life of any one individual who was par-excellence in his or her obedience and devotion to the Holy Prophet(saw) they would have to study the life of Hadhrat Abu Bakr as-Siddiq(ra). He was a man of such great spiritual eminence that about him the Holy Prophet(saw) uttered the following blessed words,

‘If I were to take a Khalil from mankind I would certainly have taken Abu Bakr but the Islamic brotherhood and friendship is sufficient. Close all the gates in the mosque except that of Abu Bakr.’ (*Sahih al-Bukhari. Vol.1, Bk.8, No.455*)

We will further study what is meant by Khalil but it is prudent that we first break off to establish why Hadhrat Abu Bakr(ra) was not anointed as a Prophet himself. Hadhrat Abu Bakr(ra) lived during the time of the Holy Prophet(saw) and upon the demise of the Holy Prophet(saw) it would have been inconceivable that a new Prophet would rise immediately. If there had been a Prophet then we know from the Hadith literature that he would have been Hadhrat Abu Bakr(ra) because the Holy Prophet(saw) has stated,

أبو بكر خير الناس إلا أن يكون نبيّ

1. The Holy Prophet (saw) says, ‘Abu Bakr is the best of people except that there be a prophet after me.’

(*Imam Jalaluddin As-Sayuti. Al-Jami ul-Saghir. Vol.1, Pg.6*)

2. ‘Abu Bakr is the best of my followers except anyone who might be a prophet.’ (*Imam Mandani. Kanzul Haqa’iq. Pg.7*)

We also know that following the demise of the Holy Prophet(saw) it would be the institution of Khilafah which would emerge because, as is the theological standard, following the demise of a Prophet, Allah(swt) raises the institution of Khilafah. We know that it must have been Khilafah and not Prophethood directly after the Holy Prophet(saw) because he is narrated to have said,

"تكون النبوة فيكم ما شاء الله أن تكون، ثم يرفعها الله إذا شاء أن يرفعها، ثم

تكون خلافة على منهاج النبوة

‘The Holy Prophet (saw) said, “Prophetic period will remain with you as long as Allah wills that it remains, then Allah the Supreme will list it; then will **emerge Caliphate** based on the prophetic standard of values...’

(*Musnad Ahmad bin Hanbal. Vol.4, Pg.273*)

The fact that Hadhrat Abu Bakr(ra) was not a Prophet in no way tarnishes or demeans his spiritual status. This is because a person whom achieves the spiritual status of Prophethood will not become a Prophet unless he anointed as one (Ma’mur). As shown above, it was already set in place that Hadhrat Abu Bakr(ra) not become a Prophet because he was assigned a different task. As established in the below verse, ‘if (إِذَا) infers that there will be those from the Ummah of Muhammad(saw) whom will live during times where Prophets will not be present,

يَا بَنِي آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنِ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

‘O children of Adam, If Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve.’ (Ch.7, Vs.34-35)

Despite this, Hadhrat Abu Bakr(ra) still stands as the par excellence example of Fana fir-Rasulullah by virtue of his Sirat as-Siddiq. It is for this reason that Hadhrat Mirza Ghulam Ahmad(as) has described him as follows,

‘When the love of the True Divine saturated the whole of his being and its light began to manifest itself in all his actions and words and his attitudes, he was named the Siddique and he was invested with fresh and deep knowledge from the Presence of the Best of Bestowers. Faithfulness became his nature and its effects made themselves manifest in all his doings and sayings and movings and stoppings and in his senses and in his pure breath. He was included among those upon whom the Lord of the heavens and the earth had bestowed His favours. The truth is that he was a comprehensive illustration of the book of prophethood. He was a leader of those who are recipients of grace and perfection and had partaken of the nature of the Prophet. In stating this I have not been guilty of exaggeration, nor is my statement merely the result of my wishful thinking but is a reality which has been disclosed to me from the Presence of the Lord of Honour.’ (Hadhrat Mirza Ghulam Ahmad. *Sirrul Khilafah*. pp.31-32)

In order to fully understand the reason for why Hadhrat Abu Bakr(ra) achieved an unparalleled degree of Fana we must return to the words of the Holy Prophet(saw),

“If I were to take [a Khalil](#) from mankind I would certainly have taken Abu Bakr...” (Sahih al-Bukhari. Vol.1, Bk.8, No.455)

The word proposed for Hadhrat Abu Bakr(ra) by the Holy Prophet(saw) is Khalil (خليل) which means ‘Special Friend’ and is taken from the Arabic *Khula* (meaning intimate friendship) which more precisely refers to a type of¹⁷ ‘friendship or affection which penetrates the heart and takes root in it’ making a *Khalil* someone who is¹⁸, ‘a special and particular friend who penetrates the inner parts’.

This is, in affect, the pinnacle of Fana as there is a kind of spiritual merging of the two parties involved. To more precisely understand this we can turn to the beautiful description of Hadhrat Ibn Arabi (ra) of the relationship between Allah(swt) and Hadhrat Ibrahim(as) where he writes,

‘Abraham was called the intimate [khalil] [of God] because he had embraced [takhallala] and penetrated all the attributes of the Divine Essence. The poet says,

I have penetrated the course of the spirit within me,
And thus was the Intimate [of God] so called.

In the same way colour permeates that which is collared, providing [it be understood] that the accident in relation to its substance is not as the thing and the space it occupies; or Abraham was so called because the reality permeates his form.’ (*Muhyudin ibn Arabi. The Bezels of Wisdom. pp.91-92*)

Fana fir- Rasul is thus a spiritual status one achieves through the annihilation of one’s self in the Holy Prophet(saw). It is by this rout that one is able to discover great spiritual bounties and ultimately enter upon the ultimate Fana in which man reaches his ultimate exctasy. This process is encapsulated beautifully by Hadhrat Mirza Ghulam Ahmad(as) in a single breathtaking sentence¹⁹,

¹⁷ Khalifatul Masih II. Tafsir Al-Kabir. Ft.261; Original source Aqrab & Lane.

¹⁸ IBID Ft.591.

¹⁹ In a poem Hadhrat Mirza Ghulam Ahmad(as) has aptly written,

تَمَّتْ عَلَيْهِ صِفَاتُ كُلِّ مَرْيَةٍ

All excellence attained perfection in his person

And in another verse he wrote, وَبِهِ الْوُصُولُ بِشِدَّةِ السُّلْطَانِ

Through him alone access is possible to the Divine court (*Al-Qasidah*)

‘We have attached ourselves to a Prophet who manifests God to us.’

[Hadhrat Mirza Ghulam Ahmad. Chashma-e-Ma'rifat, Rubani Khaza'in, Vol. 23, pp. 301-303]

3.6 Mahabbah (Love)

As has been illustrated, the journey taken by a believer towards complete annihilation in the Holy Prophet(saw) is one of love. By following, knowing and observing the example of the Holy Prophet(saw) a righteous person will come to see the greatest lover of almighty Allah(swt) and therefore, as students and servants of the Holy Prophet(saw), learn how it is that they may also love Allah(swt). That they may discover that secret which will allow them to share in the purest love of our Creator as displayed by the Holy Prophet(saw). Hadhrat Mirza Ghulam Ahmad(as) described the unique and immense love which the Holy Prophet(saw) was blessed with as follows,

‘...freshness of the faith and the eagerness of obedience that are the characteristics of those who are favoured with the company of the Prophet are not found in those who come after them. It is clear that the kind of sincerity and devotion with which the companions of the Holy Prophet (peace and blessings of Allah be upon him) sacrificed their wealth, lives, and honour in the cause of Islam were not to be found even among the second century Muslims, let alone Muslims of subsequent centuries. Why was this so? It was because the companions, may Allah be pleased with them, had beheld the countenance of the true one, whose love for Allah was so spontaneously testified even by the disbelieving Quraish. These people, observing his daily supplications, his loving prostrations, his condition of complete obedience, the bright signs of perfect love and devotion on his countenance, and the rain of Divine light on his face, were compelled to affirm:

عشق محمد علی ربّه

‘Muhammad has fallen in love with his Lord.’

(*Hadhrat Mirza Ghulam Ahmad. Shahadat-ul-Qur'an, Rubani Khaza'in, vol. 6, pp.352-356*)

The Khatamiyyah of the Holy Prophet(saw) decreed by Allah(swt) means that it is only through obedience and love of the Holy Prophet(saw) that we may obtain Allah's(swt) love. In affect, the only door by which one may now obtain Allah's(swt) love is that of Fana fir-Rasul. This is displayed in the verse,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

‘Say 'If you love Allah, follow me; then will Allah love you and forgive you your sins.' And Allah is Most Forgiving and Merciful.’ (3:32)

As we know from a famous hadith, the Prophet's Mosque is the last of the Mosques (Akhira al-Masajid). How fitting is it that Allah(swt), referring to the Prophet's Mosque (note: some commentators say this refers to Masjid Qubaa but the stronger opinion is Masjid an-Nabawi), has stated,

‘A Mosque founded upon piety from the very first day is surely more worthy that thou shouldst stand to pray therein. **In it are men who love to become purified**, And Allah loves those who purify themselves.’ (*Sahih Muslim Bk.9, No.108*)

This was, in essence, why the Ashaab(ra) were so elevated in character. They put their devotion and trust in the Holy Prophet(saw) and he took them on a spiritual journey and lead them to the baab at-Tawhid (*door of Allah's Unity*). Hadhrat Mirza Ghulam Ahmad(as) has magnificently captured the essence of the love of the Holy Prophet(saw) in the following verses of poetry,

O Prophet of Allah!
I am lost in love with every particle
Of your holy person;
Were I to have a hundred thousand lives,
I would bequeath them all
To be sacrificed in your path.

What is the truth about submission to you,
And love for your countenance?
It is a panacea for every heart,
An elixir for every lacerated soul.

How worthless is the heart,
That does not bleed for you!
How useless is the life,
That is not sacrifice for you!

Because of your love,
My heart does not fear death;
Look at my steadfastness:
I am walking to the scaffold
With a smile!

Hadhrat Mirza Ghulam Ahmad. A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in Vol. 5, pp. 23-28)

As illustrated above, the concept of love, obedience and devotion are the key constituents required in order to attain Fana fir-Rasulullah. To understand this more precisely it is prudent that we, the lovers of Allah(swt) and His beloved Prophet(saw), look more closely at the relationship between love and Fana (i.e. annihilating oneself in a higher measure). Hadhrat Mirza Ghulam Ahmad(as)

offers us a beautiful exposition by focusing on the deep Arabic meaning of the Arabic for love (حب) where he writes,

Muhabbat [love] is an Arabic word which literally means ‘to be filled’. The well-known Arabic idiom تَحَبَّبَ الْجَمْرُ is used when an Arab wants to say that a donkey’s belly is full of water. When he wants to say that the camel drank water to its full capacity, he says, شَرَبَتِ الْإِبِلُ حَتَّى تَحَبَّبَتْ. *Hub*, meaning grain, is also derived from the same root, meaning that it is full of the qualities of the grain. Similarly, ***Ihbab* also means to sleep, for he who is filled with something else loses himself as if he had gone to sleep and he had been deprived of all consciousness of his own self...** In short, the true meaning of the Qur’anic teaching is that love, which **in reality means to reflect in one’s person the qualities of the beloved, is not permissible except for God Almighty and for the righteous ones.**’ (*Hadhrat Mirza Ghulam Ahmad. Nur-ul-Qur’an part 2, Ruhani Khaza’in, vol. 9, pp. 429-436*)

The concept of Fana is alluded to here in the words,

‘*Ihbab* also means to sleep, for he who is filled with something else loses himself as if he had gone to sleep and he had been deprived of all consciousness of his own self...’

For one who completely saturates himself in the love of the Holy Prophet(saw) loses sight of his own needs and is ever trying to imitate, and draw near to, the par-excellence characteristics of the Holy Prophet(saw). In doing this they sacrifice their own selves (*anfusabum*) for the attainment of a higher measure. Such a loftiness and sublimity of character is in fact no sacrifice upon the one who attains the station of Buruz as to move towards the Sahib al-Buruz (*Possessor of Buruz*) is to move towards greater human perfection (*the concept of Buruz will be studied shortly*). In the case with the Holy Prophet(saw) this is illustrated in the verse,

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

‘The Prophet is nearer to the believers than their own selves’ (Ch.33, V.s.7)

This is further illustrated in a Hadith of the Holy Prophet(saw) where he sets the high standards expected of a believer. That they must forego love for all temporal ties and instead place their complete love in the Holy Prophet(saw). He(saw) is narrated to have said,

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

‘None of you will have faith till he loves me more than his father, his children and all mankind’ (Sahib al-Bukhari, Vol.1, No.14)

3.7 Buruz Prophet (Spiritual Manifestation Prophet)

When a pious person reaches the zenith of Fana fir-Rasul they in turn enter upon a new spiritual stage which is known as Buruz (بروز). Buruz connotes a stage whereby a righteous person will become a spiritual manifestation of a Prophet or Saint (صاحب البروز). The devotion, love and Fana of the righteous person for the Sahib al-Buruz will be such that they will share a direct spiritual connection with the Sahib al-Buruz. So much so that the righteous person becomes completely part of the Sahib al-Buruz and cannot be described as being independent of him. If the Sahib al-Buruz was to be taken away then the righteous individual would no longer exist in his exalted spiritual reality.

In the case of Hadhrat Mirza Ghulam Ahmad(as), this is what is suggested is being alluded to in the following verses of the Holy Qur’an,

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ

وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ (4) وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ

الْعَزِيزُ الْحَكِيمُ

(3)He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom though before that they were in manifest error; (4) And He will raise him **among others of them who have not yet joined them.** He is the Mighty, the Wise. (Ch.62, Vs.3-4)

As this concept can at times perplex people it is prudent that we try to understand the precise nature of the claim made by Hadhrat Mirza Ghulam Ahmad(as) through his own testimony which is as follows,

‘I say that, after the Holy Prophet(saw), who was Khatamun Nabiyyin, there can be no objection whatsoever to my being addressed as Rasul or Nabi, nor does this break the Seal. I have stated repeatedly that, in accordance with the verse:

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

And among others from among them who have not yet joined them.(Ch.62 Vs.4)

As Buruz, I am the same Prophet Khatamun Nabiyyin(saw). It was twenty years ago, in Brahine-Ahmadiyya, that God named me 'Muhammad(saw)' and 'Ahmadsa' and declared me to be the Holy Prophet(saw). Thus, the status of the Holy Prophet(saw) as Khatamun Nabiyyin is by no means in peril due to my Prophethood, since the Zill is never independent of the original. Since I am Muhammad(saw) by way of Zill, therefore, the Seal of Khatamun Nabiyyin remains intact, and the Prophethood of Muhammad(saw) remains confined to Muhammad(saw). This means that

in all events it is Muhammad(saw) who remains the Prophet and no one else.

Since I am the Holy Prophet(saw) by way of Buruz, and all his perfections and excellences, including his Prophethood, are reflected in the mirror of my Zilliyyat, where then is the person who claimed to be an independent Prophet? If you still do not accept me, then you should know that it is written in your own books of Hadith that the Promised Mahdi will be like the Holy Prophet(saw), both in character and appearance. His name will correspond to the name of the Holy Prophet(saw)—which means that he will be given the name Muhammad and Ahmad; and that he will belong to the Holy Prophet's(saw) household²⁰. It is written in some Traditions that 'He shall be from me' (Abu Da'ud, Kitabul Mahdi, Bab I). This is a very subtle hint that he will derive his spiritual existence from the Holy Prophet(saw) and will be a reflection of his spirit. This notion is strongly supported by the words which the Holy Prophet(saw) used in describing his relationship with the Promised Mahdias, for he went so far as to give him his own name. This clearly signifies that the Holy Prophet(saw) wished

²⁰ It derives from my ancestral history that one of my great-grandmothers was from a noble Sayyed family and a descendant of Hadrat Fatima(ra). This was confirmed by the Holy Prophet(saw), who said to me in a dream:

(a) سَلَمُنْ مِنْ أَهْلِ الْبَيْتِ عَلَى مَشْرِبِ الْحَسَنِ

He named me Salman which means two *Silms*. *Silm* in Arabic denotes reconciliation. This means that it is decreed that two kinds of reconciliation would be brought about through me: The first is internal reconciliation, by means of which the internal malice and rancour would be removed; and the second is external reconciliation, which will put an end to all the causes of external enmity, and, by manifesting the excellence and greatness of Islam, will attract people of other religions towards it. It appears that the one who has been referred to in the Hadith as Salman(b) is also none other than myself, because the prophecy of two reconciliations cannot be applied to the former Salman.(c) I declare on the basis of Divine revelation that I am Persian by descent and, according to the Hadith recorded in *Kanzul 'Ummal*, the Persians are not only Israelites but are also among the *Ahl-e-Bait*.(d) In a vision, Hadrat Fatimara placed my head on her lap and thus showed me that I too belonged to her progeny. This vision is recorded in *Brahin-e-Ahmadiyya*. [Author]

a Salman is from the people of my household on the disposition of Hasanra. [Publishers]

b *Al-Mustadrak 'Alas-Sahihain, Kitab Ma'rifatus-Sahaba, Dhikr-e-Salman Farsira*. [Publishers]

c Hadrat Salman Farsira [Publishers]

d *Kanzul 'Ummal*, Vol. 12, Hadith 34132, 34133. [Publishers]

to describe the Promised One as his own Buruz, just as Joshua was the Buruz of Hadrat Moses(as). And it is by no means necessary for the Buruz to be the son or grandson of Sahib-i-Buruz. What is essential is that, in respect of spiritual relationship, the Buruz must have emerged from Sahibi Buruz, and this mutual gravitation and relationship between the two must have been ordained from the very beginning. It would be wholly contrary to the splendid wisdom of the Holy Prophet(saw) that he should omit the description of the true connotation of

Buruz and should rather say that he [the Promised One] would be his grandson. What has this to do with Buruz? If such a relationship was indeed necessary for Buruz, then why was the less perfect relationship of grandson preferred to that of a son? The fact is that while in His Holy Book Allah has negated the fatherhood of the Holy Prophet(saw), He has given the gladtidings of a Buruz. If this concept of Buruz was not true, then why were the Companions of the Promised One designated as Companionsra of the Holy Prophet(saw) in the following verse:

وَأَخْرَيْنَ مِنْهُمْ

‘And *among* other from among them.’ (Ch.62, Vs.4)

One has to deny this verse before he denies the concept of Buruz. People who think in physical terms, sometimes link the Promised One to the progeny of Hasanra, sometimes to Husainra, and sometimes to ‘Abbas(ra). But what the Holy Prophet(saw) really meant was that the Promised One would be his heir, just like a son, i.e., he would inherit his name, his character, his knowledge, his spirituality, and would reflect his very image. He will acquire nothing on his own but will acquire everything from the Holy Prophet(saw), and will so lose himself in himsa as to reflect hissa very image. Just as he would acquire—by way of Zill—his name, character and knowledge, so would he also acquire his title of 'Prophet', for the image formed by the Buruz is never complete unless it reflects the excellences

and perfections of the original in every aspect. Since Prophethood is the hallmark of a Prophet, it is essential that it too should be reflected in the image formed by the Buruz. All Prophets(as) have continued to believe that a Buruz is a complete reflection of his original, so much so that even their names become identical. Thus, just as it is evident in this context that naming someone Muhammad(saw) and Ahmad(saw), by way of Buruz, does not make two Muhammads or two Ahmads, likewise, addressing someone as 'Prophet' or 'Messenger'—by way of Buruz—does not break the Seal of Khatamun Nabiyyin, for the person of the Buruz has no independent existence. The Prophethood of Muhammad(saw), therefore, remains confined to Muhammad(saw) alone. All Prophets(as) are agreed that Buruz involves no duality, as his status conforms to this Persian verse:

من تو شدم تو من شدی من تن شدم تو جاں شدی
تاکس نگوید بعد زین من دیگرم تو دیگری

I have become you and you have become me,
I have become the body and you have become the soul;
So none should henceforth say,
You are one and I another.'

(*Hadhrat Mirza Ghulam Ahmad. Eik Ghalati Ka Izala. pp.12-16*)

The concept Buruz here explained by Hadhrat Mirza Ghulam Ahmad(as) is in fact a great testament to the immense rank and stature of the Holy Prophet(saw). The blessings and favours of all those individuals whom might now be raised to the station of Prophethood, and also those from among them whom are anointed as Prophets (Ma'mur), have derived their spiritual status from the light of the Holy Prophet(saw); and it is Allah(swt) Who is the Originator of all light and Bestower of all goodness. This rich and beautiful blessing upon the Ummah of Muhammad(saw) is further clarified and understood through a Hadith which has been passed on to us through a Shi'a source in which the Holy Prophet (saw), when describing the coming of the Imam al-Mahdi, is narrated to have said,

“The Qa’im (Mahdi) will be from among my descendants. **His names will be my name and his patronymic will be of my patronymic. His character will be like my own.** He will call people to my custom and to the book of God. **Anyone who obeys him would be obeying me, and anyone who turns away from him would be turning away from me. Anyone who denies his existence during his concealment would have denied me, and anyone who falsifies him would falsify me. Anyone who confirms his existence would have confirmed my existence.** As for those who have engaged in falsifying what I have said about him and thereby mislead my community, I will complain against them to God. Those who do wrong shall surely know by what overturning they will be overturned”. (Tabari, *Dala’il al Imama*, Najaf Edition, 1369, p.249)²¹

²¹ Sheikh Ahmad Sirhindi also supports the concept of Buruz. He explains in the following two extracts from his writings, **(1)** “*Due to their complete devotion and overflowing love, rather, as a mere gift and favour, the perfect followers of the prophets absorb the attainments of the prophet they follow, and become fully coloured with his colour, so much so that between the prophets and the followers there remains no difference, except that the prophet reaches his position directly while the follower attains it through obedience, or that the prophet precedes and the follower comes after so one cannot imagine equality between the original and the image (zill).*” (Ahmad Sirhindi. *Maktubat.. Daftar III*, letter no. 87, p. 248)

(2) “*A follower attains such a likeness to the one he follows that there no longer remains the concept of ‘following’, and the distinction between the follower and the mentor vanishes. It appears as if whatever the follower obtains, while being in the colour of his prophet, is obtained directly from God, as if the two of them are drinking from the same fountain and are in each other’s arms, and are in the same bed, and are hand-in-glove. Where is the follower, and who is the master, and whose obedience! In their unity there remains no room for separateness, and there appears no difference between the acts of following and of being followed.*” (Ahmad Sirhindi. *Maktubat. Daftar III*, letter no. 54, p. 172)

4. Supplementary Proofs

There are some additional dala'il (proofs) which I would like to present to you. To begin with we should more closely study a few Ahadith of the Holy Prophet(saw) in which he either directly or indirectly affirms the possibility of the coming of Prophets after his demise. Perhaps the most famous of these Ahadith are those concerning Hadhrat Ibrahim(ra) who was the blessed son of the Holy Prophet(saw) and Hadhrat Maria(ra). In a famous hadith it is reported by Hadhrat 'Ali ibn Abi Talib(ra) that,

'When Hadhrat Ibrahim(ra), the son of the Holy Prophet(saw), passed away he called Hadhrat Mariya(ra), the deceased's mother, who washed and bathed her child and wrapped him in the coffin cloth. The Holy Prophet (saw) then held him in his arms and came out of his house. A few more men were also with him. He went and got the child buried and placing his hand in the grave said, **"By Allah, he is decided a prophet and the son of a prophet."** So he wept and the people around him wept so much that one could hear their weeping.' (*Khatima Al-Fuqubaa wa Al-Muhadditheen Al-Sheikh Ahmad Shahaab Ad-Din ibn Hajr Al-Haytami Al-Makki. Fatawa Al-Hadithiyya. Pg.176*)

In another version of the same Hadith it has been narrated by Hadhrat Ibn 'Abbas(ra) that,

'when Ibrahim the son of the Holy Prophet(saw) died he(saw) prayed and said, "Verily he has a wet nurse in Paradise, and **had he lived he would have certainly been a righteous prophet.**"' (*Sunan Ibn-e-Maja. Vol.1, Pg.474*)

In both of these Hadiths it has been clearly stated that the doors of Prophethood would have been opened for Hadhrat Ibrahim ibn Muhammad(ra) had he survived. Had the Holy Prophet(saw), in actuality, been firm in his conviction that absolutely no form of Prophet could emerge after him he would not have said this. It is a clear indication that Prophethood was in fact a continuous blessing and did not end with him, but rather, found its excellence in him. Commenting on

these narrations the great Hanafi scholar of Hadith and Fiqh (*Jurisprudence*), Hadhrat Imam Mulla ‘Ali Qari(rh), writes,

‘Had Ibrahim (ra) lived and become a prophet, and likewise had ‘Umer (ra) become a prophet, they would be follower prophets of the Holy Prophet (saw). Like Isa, Khizar and Ilyas (as). It did not contradict the Divine word ‘Khatamun Nabiyyeen’ which means that there shall not be a prophet abrogating his law nor one who was not of his followers.’ (*Al-Asrar Al-Marfuah Fil Akhbhar Al-Manzuah. Pg.192*)

The second set of Ahadith pertinent to this subject concern the great companion Hadhrat Abu Bakr(ra)²². It has been narrated that the Holy Prophet(saw) said,

أبو بكر خير الناس إلا أن يكون نبي

‘Abu Bakr is the best of my followers **except anyone who might be a prophet.**’ (*Imam Mandani. Kanzul Haqa’iq. Pg.7*)

The implications of this Hadith are manifest and require no further commentary.

In a lengthy Hadith recorded in the authoratitive book Zadul Ma’ad Hadhrat Abu Nu’aim(ra) reports that once his grandfather visited the Holy Prophet(saw) as a young person with his tribe (the al-Azadi tribe). They presented the Holy Prophet(saw) with fifteen practices they had adopted which added to their good character. On hearing those practices the Holy Prophet(saw) praised them by asserting that they were of such high esteem that from their of their progeny would emerge Prophets. The reported words of the Holy Prophet(saw) were, "

حكمااء علماء كادوا من فقههم أن يكونوا أنبياء. (*Imam Ibn Qaiyyim al-Jawziyya. Zaad-ul-Ma’aad. Cairo. Darul Fajr lil-turath. Vol.3, Pg.46.*)

²² Another version of this Hadith is recorded by Imam as-Suyuti as follows, ‘Abu Bakr is the best of the people except one who may be a prophet’ (*Ibn Adi. Tabrani Kabir; also. Imam As-Sayuti. Jami Saghir*)

In another Hadith recorded in the authentic book of Sahih Muslim Hadhrat Isa(as) has been mentioned by the Holy Prophet(saw) four times as a Prophet in the context of his second coming. It is reported that the Holy Prophet(saw) said,

‘Isa the **Prophet of Allah** and his companions will be besieged... then, Isa **the Prophet of Allah** and his companions will turn to Allah... then, Isa **the Prophet of Allah** and his companions will invade the camps of the enemy... and finally, Isa **the Prophet of Allah** and his companions will turn to Allah (swt)...’ (*Sahih Muslim. Vol.4, Pg2254*)

In another Hadith the Holy Prophet(saw) is narrated to have likened the people of knowledge from within his Ummah to the Prophets of Bani Isra’il. It is narrated that he(saw) said,

علماء امتي كانبيا بني اسرائي

“The scholars of my ummah are like the prophets of Bani Israel”
(*Mustadrik al-Wasa’il. 189:3*)

Some scholars have questioned the strength of this narration and even classified it as fabricated preferring instead the words, “*The scholars are the inheritors of the prophets*”. If the original meaning were to be accepted then this would represent yet another compelling proof that the blessings and favoured upon the Ummah of Mohammad(saw) are so great that the status of Muslims may be risen to great spiritual highs.

One further Hadith which has already been mentioned is reported in Imam Ahmad’s(rh) Musnad in which the Holy Prophet(saw) asserted that,

"ثم تكون خلافة على منهاج النبوة" ثم سكت

“...then Allah will lift it; then will emerge Caliphate **based on the Prophetic standard of values**. The he became silent.” (*Musnad Ahmad bin Hanbal. Vol.4, Pg.273*)

We also know that in the larger context of this Hadith the Holy Prophet(saw) tells us that a time would come, after his demise, when Khilafah would be re-established which would directly follow and represent a Prophet and his Prophetic mission. In accordance with Islam Ahmadiyya traditions this was fulfilled in the body of Khilafah which emerged upon the passing of Hadhrat Mirza Ghulam Ahmad(as). The Khilafah here described continues to bless the world even today, Alhamdulillah.

It is also authoritative and widely accepted that Prophethood has many parts and that it will continue in this Ummah as described in the following Hadith,

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَمْ يَبْقَ مِنَ النَّبُوءَةِ إِلَّا الْمُبَشِّرَاتُ ". قَالُوا وَمَا الْمُبَشِّرَاتُ قَالَ " الرُّؤْيَا الصَّالِحَةُ ".

“Nothing is left of the prophethood except Mubashirat.” They asked, “What are Mubashirat?” He replied, “The true visions (that conveys glad tidings).” (*Sahih al-Bukhari, Book of Mubashirat, No.118*)

On this topic, the Prophet(saw) further clarified,

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الرُّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ ".

“A good vision of a righteous man is one part from amongst the forty-six parts [that constitute] Prophethood.” (*Sahih al-Bukhari, Book of Good Dreams, No.112*)

Thus, Prophethood needs to be understood holistically, and must include lesser standards of Prophethood, or 'less than perfect' prophethoods – such as those alluded to above which consist of anything up to 46 parts – it further must be accepted as granted that indeed it is only the Holy Prophet(saw) in whom Prophethood found its apex and complete perfection by being constituted of all 46 parts of Prophethood, resulting in his(saw) status as the خَاتَمُ النَّبِيِّينَ - 'seal of the all the Prophets'.

5. Love of ‘Ghulam’ Ahmad(as) for Ahmad(saw)

It is often levelled by the opponents of Hadhrat Mirza Ghulam Ahmad(as) that, rather than loving the Holy Prophet(saw), he insulted the Holy Prophet(saw) and, by virtue of his claims, denigrated the very status and nature of the Holy Prophet(saw). Such foolish and repugnant individuals display manifest ignorance, it being obvious that they have never even studied a single word from the blessed ink of Hadhrat Mirza Ghulam Ahmad(as) about his beloved(saw). I put it to you, O seekers of your own destruction, should you be fortunate enough to catch with the slightest of glances but a single verse of Hadhrat Mirza Ghulam Ahmad(as) in praise of his beloved(saw) it would intoxicate and mesmerise you. Never hath their walked upon this blessed earth one who loved the Holy Prophet(saw) as did Hadhrat Mirza Ghulam Ahmad(as). His words of praise find no parallel in their excellences and beauty. Do not talk to me of al-Busairi, al-Khayyam or Ghalib, for I have found my heart, and its love, in the verses of the ‘Servant of Ahmad’ (Ghulam Ahmad), the one whose ink recorded the words,

Verily, my head and my life
I freely offer as a sacrifice
For the blessed dust
Underneath his feet;
And my devoted heart,
Every moment, is offering
Itself at the altar.

In the modern world we are witness to great attacks upon Islam and the honor of the Holy Prophet(saw). The reality is that during the age of Hadhrat Mirza Ghulam Ahmad(as) such attacks were far stronger and fiercer than they are today. In India alone some 60,000 different books were published in opposition to Islam and propagating Christian doctrine. This greatly distressed Hadhrat Mirza Ghulam Ahmad(as) and he thus embarked upon a great Jihad (*struggle or battle*) against these enemies of Islam in which he wrote thousands of letters, books and articles in rebuttal. His love for the Holy Prophet(saw) was such that he consumed far more

than the seven oceans worth in ink defending his(saw) honor. He also entered countless debates and prayer duals (*Munaqashah & Mubalahah*) in which he challenged and honourably defeated the enemies of Islam. Such was his love for Allah(swt) and His Prophet(saw) that he even invited Queen Victoria to accept the blessed fold of Islam. Describing his great personal anguish at the insults levelled against the Holy Prophet(saw), and the ferocity with which he wished to defend the honor of the Holy Prophet(saw), he wrote,

‘My heart cries out with tears that if these people had murdered my children before my eyes, and had cut to pieces my sincere friends, and had killed me with great humiliation, and The Holy Prophet(saw) had possessed themselves of all my property, I would not have been so pained and my heart would not have been so hurt as it has been pained and hurt by the insults offered to the Holy Prophet(saw).’ (*Hadhrat Mirza Ghulam Ahmad. A’ina-e-Kamalat-e-Islam, Ruhani Khaza’in, Vol. 5, pp. 51-52*)

His mere words were soaked, and dripping, with his sweet, sweet love for the Holy Prophet(saw), so much so that even his ordinary statements of love read like the most beautiful verses of poetry. What of his actual poetry then? It still stands today as a great marvel which draws out tears of devotion from all individuals of insight and reflection. In one poem about his beloved(saw) he writes,

I am ready to offer my heart and soul
For the beauty of Muhammad(saw);
My body is merely the dust of the lane
Treaded by the progeny of Muhammad(saw).

I have seen with my heart’s eye
And heard with perceptive ears;
The trumpet of the beauty of Muhammad(saw)
Echoes everywhere.

This ever-flowing water which I distribute
Freely among God’s creatures;

Is but a drop from the ocean
Of the excellences of Muhammad(saw).

The fire that burns within me
Is the fire of the love of Muhammad(saw);
The water that I possess
Is from the sweet and pure water of Muhammad(saw).

(Hadhraat Mirza Ghulam Ahmad. Majmu'ah Ishtiharat, Vol. 1, p. 97)

Whilst difficult to measure the beauty and magnificence of the poetry of Hadhrat Mirza Ghulam Ahmad(as), it is often said by many a 'Son of Adam' that the poem which most magnificently displays the love of Hadhrat Mirza Ghulam Ahmad(as) for the Holy Prophet(saw) is his masterpiece al-Qasidah. Rather than extract some of its verses the author has elected to include the whole poem for your delight. This is done with the sincere hope that the reader may come to understand the depth of the affection which Hadhrat Mirza Ghulam Ahmad(as) felt for his beloved.

O fountainhead of Divine grace and knowledge!
All creation flocks towards you like the thirsty.

O ocean of the grace of the Generous Benefactor!
Multitudes throng towards you holding empty cups.

O sun of the kingdom of beauty and grace!
You have illumined the face of deserts and dwellings alike.

A (group of) people (was fortunate that they) saw you, while others simply
heard about you:

The (enchantingly beautiful) Full Moon which has cast a spell over me.

They shed tears in remembrance of your beauty;
And the pangs of separation from you make them cry.

I find hearts throbbing wildly;
And tears streaming from the eyes.

O ye who in his light and radiance is like the sun and the moon;
And has illumined the day with his light.

O full moon of ours, O the sign of our Gracious Lord!
O the most guided of all guides, and the bravest of all the brave.

I perceive in your bright face
A quality far superior to human qualities.

He is genial, gracious, bounteous, lover of righteousness;
Generous, and one who has excelled all the youth.

He surpasses all creation in his perfection and beauty;
In his glory, and his pleasant nature.

No doubt, Muhammad is the best of creation;
He is the elect of the elect and chief of chiefs.

All excellence attained perfection in his person;
The bounties of every age reached their climax in him.

I call Allah to witness that Muhammad is His vicegerent;
Through him alone access is possible to the Divine court.

He is the pride of every pious and holy person;
In him does the spiritual army take pride.²³

²³ I would request the reader, when reflecting on these words, to also consider the great spiritual and physical sanctuary which the Holy Prophet(saw) represents. Fana fir-Rasul calls upon mankind (cont..)

He is superior to all those who attained nearness to Allah in earlier times;
For the criterion of excellence is virtue, not time.

A light drizzle often precedes rain;
But there is a world of difference between the two.

He is the one and only archer whose arrows never miss the target;
He is the master archer whose arrows hit the target and kill the Satan.

He is like a heavenly garden: I see his fruits;
Whose bunches have been lowered towards my heart.

I found him an ocean of verities and guidance:
Full of lustre like a pearl.

Verily 'Isa—Jesus—quietly breathed his last, but our Prophet is alive;
God is my witness, I have had the honour to meet him.

I swear by Allah! I have witnessed his beautiful countenance;
With my own eyes while sitting in my house.

Our Holy Prophet is alive—of this I am a witness;
And I have been blessed with the fruit of converse with him.

I had the honour of witnessing his blessed countenance in my early youth;
He graced me with his presence when I was wide awake.

to find sanctuary in obedience to the Holy Prophet(saw) is given the title of 'City of Security' (وَهَذَا الْبَلَدُ) in the Holy Qur'an (95:4). If mankind, which was created with the best of designs (Surely, We have created man in the best make; لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (95:5)), is to reach its' spiritual and height it must find spiritual sanctuary in the Holy Prophet(saw) who, as expounded by the Promised Messiah(as), is a 'Prophet who manifests God to us.

Surely, I have been brought back to life by his lifegiving grace,
Praise be to Allah, What a miracle! What a life he has granted me!

O my Lord, shower Your blessings upon the Holy Prophet,
Ever and always, here and in the hereafter.

O my master! I have come to your door as the one wronged and aggrieved;
For my people have hurt me by calling me a *kafir*.

Do look upon me with mercy and compassion!
O my master, I am the humblest of your slaves.

O my beloved! My soul, my senses, my heart;
Are all saturated with your love.

O garden of my delight, never for a moment,
Am I without the remembrance of your countenance.

Overwhelmed with longing, my body yearns to fly towards you;
If only I had the power to fly!!!

(Hadhrat Mirza Ghulam Ahmad. A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, Vol. 5, pp.590-594)

6. Conclusion

In recent times there has been developing a modern culture of scholars and scholarship which is specifically designed to oppose Hadhrat Mirza Ghulam Ahmad(as). These people have freely issued empty edicts of Takfir (disbelief) against him. However, the time has come whereby ordinary Muslims must remove themselves from the grip of such evil and rebellious leaders. They would have Muslims believe that a man rose from India, by the name of Mirza Ghulam Ahmad, and he brought a new law, a new message, a new methodology, a new Kalima and a new religion²⁴. For those of firm belief and sincere intention, the previous pages should make firm in your hearts that what Hadhrat Mirza Ghulam Ahmad(as) brought to the world was insight and revival. His message was one of complete and sincere truth because it was not his truth but that of the Holy Prophet(saw). The purpose of his coming was to cleanse the Ummah of Bid'a and return it to that sparkling light which descended upon the Holy Prophet(saw).

Whilst many of the concepts which Hadhrat Mirza Ghulam(as) brought are firmly established in Islamic history, it should now be evident to those of keen observation that he brought unique insight which was of Divine blessing²⁵.

The arguments presented throughout this essay should be sufficient enough in quality and quantity to, as a minimum, persuade a sincere reader to accept that the

²⁴ 'We affirm that the person who moves away in the slightest degree from the law of the Holy(saw) is a *kafir*. When anyone who turns away from following the Holy(saw) is a *kafir* in our estimation, then what about one who should claim to bring a new law, or should make a change in the Holy Qur'an and the *Sunnah* of the Holy Prophet(saw) or should abrogate any commandment? In our estimation only that person is a believer who truly follows the Holy Qur'an, and believes it to be the last revealed Book, and accepts the law that the Holy Prophet(saw) brought into the world, as everlasting, and makes not the slightest change in it, and loses himself wholly in following it, and devotes every particle of his being to its cause, and does not oppose it intellectually or by his conduct. It is then that he would be a true Muslim.' (Hadhrat Mirza Ghulam Ahmad. *al-Hakam*, 6 May 1908, p. 5)

²⁵ 'The one who was to come was named Mahdi, to indicate that he would acquire the knowledge of the faith from God Himself, and would not acquire the knowledge of the Qur'an or Hadith from a teacher. I can state on oath that such is my case. No one can prove that I have had a single lesson of the Holy Qur'an or Hadith or Tafsir from any human being or have been the pupil of any commentator of the Holy Qur'an or scholar of Hadith. This indeed is the status of Mahdi, which has been bestowed upon me on the pattern of the Prophethood of Muhammad(saw). I have been taught the mysteries of the faith directly, without any intermediary.' (Hadhrat Mirza Ghulam Ahmad. *Ayyam-us-Sulh, Ruhani Khaza'in*, vol. 14, p. 394)

affirmation that Prophets may come after the Holy Prophet(saw), whom are qualified by the standards as set out by Hadhrat Mirza Ghulam Ahmad(as), is a valid one to make in line with the Qur'an, Sayings of the Holy Prophet(saw) and writings of our righteous predecessors(rhm). Having said this, the most compelling argument supporting this assertion is one of faith and reasoned conviction. It is the claim of Hadhrat Mirza Ghulam Ahmad(as) here espoused which in fact venerates the Holy Prophet(saw) to that station which only his Khatamiyyah is deserving of. Human intellect and wisdom can never fully comprehend the lofty station of the Holy Prophet(saw) as the blessing which Allah(swt) has bestowed upon him remains unique to his blessed personage and comprehension. If it is truly the readers belief that Hadhrat Mohammad(saw) was sent to mankind as the most perfect of creation to lead the most perfect of nations then why should it be beyond wisdom and reason that of his followers would be individuals whom achieve a higher station than the followers of previous Prophets whom were of lower esteem than the Holy Prophet(saw)? Why should it be beyond human reason, wisdom and capacity to accept that this Ummah of Mohammad(saw), which is subject to the Divine and perfect Shari'ah, is a blessed one?

In all eventuality our hopes, dreams, aspirations and beliefs are subject to Divine Will and approval. For those still in doubt I would call upon you to please reflect over the actual claim of Hadhrat Mirza Ghulam Ahmad(as) and refer the matter to almighty Allah(swt). If Allah(swt) has given you the faculties to supplicate to him through Dua and Istikharah then why should you not utilise them? If it be true that the claims of Hadhrat Mirza Ghulam Ahmad(as) was false then what prevents you from seeking Allah's(swt) guidance on this matter? However, be sincere in your supplications and ready to accept the answer of Allah(swt) whatever that may be. If it becomes clear to you that Hadhrat Mirza Ghulam Ahmad's(as) claims are truthful then fear and love Allah(swt) and do not deny His(swt) friend(as) who was for your benefit and guidance.

It is easy for any person to issue edicts of Takfir in this world when they are basqued with power and great following but how would they fair when they are made to face al-Hakam and al-Adl(swt) on the Day of Reckoning? For those whom accept the claim of Hadhrat Mirza Ghulam Ahmad(as), there awaits you a great reward. May we each be provided with the insight to be counted amongst those described in the revelation seen by of Hadhrat Mirza Ghulam Ahmad(as),

اذا عزمتم فتوكل على الله - واضنع الفلك باعيننا ووحينا

الذين يبايعونك انما يبايعون الله يد الله وق ايديهم

‘When thou hast determined a matter then trust in Allah and build the Ark under Our eyes and according to Our instructions. Those who enter into covenant with thee enter into a covenant with Allah. Allah’s hand is above their hands.’ (*Hadhrat Mirza Ghulam Ahmad. Sabz Ishtihar, Rubani Khaza’in, vol. 2, p. 470*)

وَالسَّلَامُ عَلَىٰ مَنْ تَبَعَ الْهُدَىٰ

Peace be upon him who follows the guidance

Appendix 1 – Commentary of Ch.26, Vs.24 by Hadhrat Mirza Ghulam

Ahmad(as)

The Holy Qur'an has set this matter out in an excellent allegory, which we produce below and which is a fine piece of Qur'anic exegesis and is of crucial importance for the final understanding of the present discussion.

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ

الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ

زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ تُوَرُّ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ

الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

This means that: Allah is the light of heavens and the earth, that is to say, every light that is visible in the heights or in the depths, whether in souls or in bodies, whether personal or acquired, whether overt or covert, whether inner or external, is a bounty of His grace. This is an indication that the general grace of the Lord of the worlds encompasses everything and that nothing is without His grace. He is the source of all grace and the Cause of causes of all lights and the Fountainhead of all mercies. His Being is the support of the whole universe and is the refuge of all high and low. He brought everything out of the darkness of nothingness and bestowed upon it the robe of existence. There is no other being who exists in his own right and is eternal, or is not the recipient of His grace. The earth and heaven and mankind and animals and stones and trees and souls and bodies, all owe their existence to His grace. This is general grace mentioned in the verse:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

‘Allah is the light of the heavens and the earth’

²⁶ Ch.24, Vs.26

This grace encompasses everything like a circle. For being the beneficiary of this grace, there is no condition attached. As compared with this there is a special grace which has conditions attached and which is bestowed only upon those individuals who have the ability and capacity to receive it, that is to say, on the perfect individuals who are Prophets, the best and highest of whom is Muhammad, the chosen one [peace and blessings of Allah be on him]. As that grace is a fine verity, therefore, God Almighty, after mentioning the general grace, has described the special grace for the purpose of expounding the light of the Holy Prophet(saw) in an allegory so that it should be easily understood.

The translation of the remaining part of the above verse is: That light is exemplified (by the perfect man, the Messenger) as if there were a lustrous niche (by which is meant the breast of the Holy Prophet(saw)). In the niche, there is a lamp (meaning Divine revelation). The lamp is contained in a crystal globe as bright as a glittering star, (meaning the pure and holy heart of the Holy Prophet(saw) which in its nature is free from all dirt and opaqueness, like a clear mirror and has no relationship except with God). That mirror is as bright as a glittering star, which shines in heaven with great glory (meaning that the heart of the Holy(saw) is so clear and bright that its inner light is displayed on its outer surface flowing like water). That lamp is lit with the oil of a blessed tree, (which is an olive tree). (By this is meant the being of the Holy Prophet(saw) which is a collection of diverse types of blessings and the grace of which is not confined to any place or age or direction, but is everlastingly flowing and will never be cut off). The blessed tree is neither of the east nor of the west (that is to say, the nature of the Holy Prophet [peace and blessings of Allah be upon him] suffers neither from excess nor from deficiency and has been created in the best mould). The oil of the blessed tree by which the lamp of revelation is lit, means the fine bright reason of the Holy Prophet(saw) together with the natural high moral qualities which are nourished by the clear fountain of his perfect reason.

The meaning of the lamp of revelation being lit up by the high moral qualities of the Holy Prophet(saw) is that the grace of revelation descended upon them and

they were the cause of the descent of revelation. There is here also an indication that the grace of revelation was in accord with the nature of the Holy Prophet(saw) the explanation of which is that revelation descends in accord with the nature of the Prophet to whom it is vouchsafed. For instance, the temperament of Moses(as) was compounded of glory and wrath; so in accord with it the Torah was revealed in the framework of a majestic law. Jesus had a temperament which was meek and gentle and so the Gospel teaches meekness and gentleness. The Holy Prophet was by temperament extremely firm and steadfast. He disliked to be unduly lenient, nor did he like to be wrathful on every occasion. Instead his was a sagacious temperament that paid due regard to the demands of the occasion. Therefore, the Holy Qur'an was also revealed in an appropriate and moderate mould which combines severity and kindness, awe and compassion, and hardness and softness. In this verse, God Almighty has disclosed that the lamp of the revelation of the Qur'an has been lit from the oil of a blessed tree which is neither of the east nor of the west, but is in accord with the moderate temperament of the Holy Prophet(saw) which has neither the severity of the temperament of Moses, nor the softness of the temperament of Jesus but is a compound of hardness and softness and of wrath and compassion and displays perfect moderation and is a combination of majesty and beauty. The high moral qualities of the Holy Prophet(saw) are referred to in another place in the Holy Qur'an in the words:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

(O Prophet!) You have been created blessed with high moral qualities.

(Ch.68, Vs.5)

This means that the Holy Prophet(saw) was created with such perfection of high moral qualities as could not be exceeded. The word 'azim, which has been used in the verse, signifies in Arabic idiom, the highest perfection of the species. For instance, when it is said that a tree is 'azim, it means that it possesses all the length and breadth which it is possible for a tree to possess. Some lexicologists have said

that ‘azim signifies greatness which is beyond human ken. By the word Khulq, when used in the Holy Qur’an, and also in other books of wisdom, is meant not merely good behaviour and kindness and gentleness. Khalq and Khulq are two distinct words which are used in juxtaposition to each other. Khalq means the physical body which God bestows on man whereby man is distinguishable from other animals. Khulq means the inner qualities by virtue of which the reality of humanness is distinguishable from the reality of animals. Thus, all the inner qualities which distinguish a man from animals are comprised in Khulq. As the tree of human nature is based on moderation and is free from excess or deficiency, which is found in the faculties of animals. Almighty Allah points to this by saying:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

‘We have created man in the best of creative plans.’ (Ch.95, Vs.5)

The word Khulq, when it is not accompanied by any pejorative qualification, always means high moral qualities. These high moral qualities comprise all the inner qualities which are found in man as clear reason, quick understanding, good memory, good remembrance, chastity, modesty, steadfastness, contentment, piety, high resolve, perseverance, justice, trust, generosity in its proper place, sacrifice in its proper place, benevolence in its proper place, beneficence in its proper place, bravery in its proper place, gentleness in its proper place, forbearance in its proper place, indignation in its proper place, courtesy in its proper place, respect in its proper place, compassion in its proper place, kindness in its proper place, mercy in its proper place, fear in its proper place, love in its proper place, love for God and withdrawal towards God, etc.

The oil would well-nigh glow forth even though no fire were to touch it (that is to say, the reason and all the high qualities of the Holy Prophet(saw) were so perfect and appropriate and delicate and bright, that they were ready to be lit up even before the receipt of revelation). Light upon light; that is to say, that many lights were combined in the blessed being of the Holy Prophet(saw) and on those lights

descended the heavenly light of Divine revelation and thereby the being of the Khatamul-Anbiya'(saw) became a combination of lights.

(Hadhrat Mirza Ghulam Ahmad. Brahin-e-Ahmadiyya, Ruhani Khaza'in, Vol. 1, pp. 191-195, footnote 11)